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HERODOTUS

TRANSLATED BY
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VOLUME I

OXFORD
AT THE CLARENDON PRESS
1949

Oxford University Press, Amen House, London E.C.4

GLASGOW NEW YORK TORONTO MELBOURNE WELLINGTON

BOMBAY CALCUTTA MADRAS CAPE TOWN

Geoffrey Cumberlege, Publisher to the University

PRINTED IN GREAT BRITAIN

P R E F A C E

WHATEVER faults this translation may have will not be owing to any undue haste in its execution. I began the first draft nearly twenty years ago, while still a schoolboy, and had completed and revised it before I took my degree. In the years that followed, the compilation of a lexicon to Herodotus, besides a critical analysis¹ and an edition of the Eighth Book, enforced upon me a minute acquaintance with the Herodotean text. Not unnaturally, when I returned to the translation in 1938, the revision to which I submitted it was so drastic as to amount to almost complete rewriting. This revision was three-parts finished when, on 3 September 1939, the work was broken off, never, as I supposed, to be resumed. I was mistaken; for in 1946, though classical scholarship had then ceased to be my profession, I set to work to complete and again revise the translation. 'And now here it is' (Book I, chapter 111).

The language of the translation is, in the main, the English of the Authorized Version, though where it seemed necessary I have replaced old by newer forms and used a small number of words of later, though still of good, authority. I believe that the simple and flowing language of Herodotus needs least remoulding for modern English ears if presented in the style and cadences rendered familiar by the Bible, and that a certain quaintness and archaism thereby imparted make an impression not dissimilar from that which the Ionic original must have made upon Attic readers in the twenties of the fifth century B.C.

The first duty of a translator is to be intelligible; and while taking as my basis the text of Karl Hude in the *Bibliotheca Oxoniensis*, I have not hesitated, whenever intelligibility de-

¹ *The History of Herodotus*, Cambridge Classical Studies IV, Cambridge University Press, 1939.

manded it, to use my own emendations or those of others, which will be found noted in the Critical Appendix. In particular, where it seemed that a reader might be puzzled by any of those numerous shorter or longer additions to the text which Herodotus made from time to time but often failed to assimilate fully to their context, I have distinguished them by square brackets and a footnote. Interpolations, where short or unimportant, are omitted; where long or interesting, I have printed them in italic. Chapter-numbers, which are of use only in connexion with the Greek and are merely distracting or even misleading to readers of the translation, have been taken away from the text altogether and placed in the page-headings.

Besides cross-references, a few explanations of Greek terms have been placed at the foot of the text; but the non-classical reader has mainly been catered for in the Index, which includes brief notices of persons and places. Used in conjunction with the maps, on which every locatable geographical name used by Herodotus is shown and to which references by co-ordinates are given, it is hoped that the Index may in some measure supply the place of a classical dictionary. The Introduction is designed to give the general reader some idea of the position of Herodotus in historical literature and thought.

There is one acknowledgement which I wish to make. It is to my mother, who was my first Greek teacher as well as my first teacher, and who in the earlier stages of this work assisted me substantially in checking and revision.

J. E. P.

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INTRODUCTION

WITH the sole exception of certain books in the Bible, the history of Herodotus is the earliest surviving prose work of European or Semitic literature. With it, history as well as prose appear for us to start into existence all but fully formed. Yet the ideas of completeness and perfection which are popularly associated with the works of classical Greece are nowhere less in place than here. Like many another work of Greek antiquity, the history of Herodotus is found, upon closer examination, to bear evident marks of the author's own intellectual growth and strivings, and to contain the half-obliterated traces of many who went before him. It is no 'classic' finality which compels our admiration in Herodotus, any more than in Thucydides or Plato, but rather a bold and fertile experimentation and reaching out, which refused ever to be satisfied with what was accomplished.

From the internal evidence of the book we can reconstruct the main features both of the author's life and of the evolution of the work which we now have. He was born in the first twenty years of the fifth century B.C., in the Dorian city of Halicarnassus in Caria on the south-west coast of Asia Minor. He was therefore no more than a boy in 480 B.C., when the Persian Empire launched against Greece that great invasion of which the repulse was ultimately to be the central theme of his life-work. At that time Halicarnassus was under a ruling house which acknowledged the suzerainty of Persia; and not until at least another twenty years had passed did the city sever itself from the Persians and join, like the rest of the Greek fringe of Asia Minor, the confederacy which was fast developing into the Athenian Empire. Before this change, however, Herodotus had already travelled in other parts of the Persian Empire, visiting Egypt, Palestine,

and Mesopotamia. Later, he went to the northern shores of the Black Sea and made a second journey to Egypt, this time going up the Nile as far as Assuan and visiting Cyrenaica.

Whether these travels had any other purpose we do not know; but the fruits of the inquiries and observations which Herodotus made, as well as of his own study, were embodied in a book which was completed some time between 448 and 442 B.C. It was a history of the growth of the Persian Empire, into which were worked lengthy geographical and historical disquisitions upon the various lands which the Persians had successively conquered or attacked: Lydia in Asia Minor, Assyria (or Babylonia), Egypt, Southern Russia and the Balkans, Cyrenaica. Part, but not the whole, of this book survives, as we shall later see, in the work of Herodotus in its final form.

It would have been impossible for Herodotus to stop short of the Persian invasions of Greece: that of 492 B.C., which was abortive, that of 490 B.C., which was repelled at Marathon, and that of 480-479 B.C., in which the freedom of Greece was confirmed by the battles of Salamis and Plataea. They were the latest in the series of Persian aggressions, and their failure in fact marked the end of Persian aggrandizement. It is therefore probable, and there is internal evidence to show, that even in its earliest form the work of Herodotus included, and ended with, the story of the Persian wars. In the new fields into which this led him Herodotus was to find the impulse to write that extended and remodelled work which we now have.

The 'Persian History', if the original work may be so designated, was compounded of three main elements: of history as a chronicle of events, of historical tales, and of geographical and ethnographical description. In each of these elements Herodotus had a long series of forerunners: he supplemented his own direct inquiry and observation with written histories and chronicles, and

with written descriptions of other lands; and the tales which he tells are rarely, if ever, of his own moulding. But Herodotus appears to have been the first who had the conception of combining all these elements in the service of a central historical theme. He carried out the combination with skill and even daring; and the success with which the broad and complex theme was handled is a triumph of historical grasp and imagination as well as of literary power.

For examples of the three elements side by side we need go no farther than the earlier chapters of the First Book,¹ which deal with Lydia. The story of Gyges (Chapters 9-13) is a typical historical tale; that of Cræsus' son Atys in Chapters 34 to 45 is another; and the story of Arion in Chapter 24 is a minor example. A chronicle of the Lydian kings, with lengths of reigns and list of cities attacked and taken, is seen in Chapters 14 to 16, 25, and 26. A miniature ethnographical and geographical excursus is the note on Lydia in Chapters 93 and 94.

The tale, which the Greeks called *mythos* and modern literary criticism designates by the German term *Novelle*, ranges in Herodotus through a great variety of sizes and subjects. It may be little more than an anecdote a few lines long, or it may amount to a real 'short story' of a dozen pages; there is often a supernatural or religious element, but this is by no means essential. The common characteristic is that the *Novelle* has a value of its own, in the beauty or neatness of its form and the interest of its content, apart altogether from its factual truth or connexion with an historical personage. Herodotus' style in these portions is invariably simple and flowing, and his narratives are diversified

¹ The division of Herodotus' work into nine books is Alexandrine (third century B.C. or later). On the same or a later occasion the books were named after the nine Muses, by which names it was formerly customary to cite them. The division into chapters dates only from the seventeenth century (Jungermann's edition of 1608).

with artless conversations, often quietly humorous and not rarely pathetic, which leave a clear impression of character or *genre*. In the *Novelle* of Cyrus' birth and boyhood (1, 107-29) every actor—from the cowherd and his wife to the emperor and his courtier—is distinctive, natural, and vivid. Yet, though some of these tales are among the most memorable passages of his book, they were of secondary value to Herodotus himself. Sometimes he seems indifferent to their beauty: the tragic *Novelle* of Polycrates is ruined by being torn into two parts (3, 40-3; 120-5) to fit the chronological framework of the Persian history, while that of Cypselus is actually inverted (5, 92; 3, 50-3), and deprived of essential parts. Not only is Herodotus not the creator of these tales but, for all his skill in relating them, he is more than a little out of sympathy with the spirit which produced them, because he views them as materials for history and not, like their real authors, as things of beauty for their own sake.

The tale, as a form of art, was not peculiarly Greek. It was practised equally by the primitive peoples of the North and by the Orientals, from their early contact with whom, along the coasts of Anatolia, the Greeks may even have imbibed the taste for it. The Eastern story-teller is still a figure in the bazaars; some of his immemorial stock-in-trade is familiar to us alike in the *Arabian Nights* and in the pages of Herodotus. For Herodotus brings us these tales not only out of the olden times of Greece, but from all the 'barbarian' peoples with whom the Greeks had contact, the Scythians, the Lydians, the Persians, the Egyptians. He cites as his authorities the 'barbarians' themselves: 'reliable Persians' (1, 95) or 'Egyptian priests' (2, 120; 121) or 'Scythians' (4, 5); but the Greek garb of many of the stories, genuinely native in origin though they may be, and the improbability that Herodotus had the time or linguistic knowledge needed for direct intercourse, indicate that all reached him

through the intermediary of Greeks, or at least of Hellenized foreigners like the dragomans of Egypt (2, 154).

He took them, however, direct from the mouths of men. There is no trace that anyone before him attempted to give literary form and permanence to this wealth of popular lore, or to blend it with a continuous narrative. It is to Herodotus that we owe the preservation of so much, Greek and 'barbarian' alike.

The second component element in Herodotus' 'Persian History' was the chronicle. Of such a character were probably the writings of a number of Greeks, earlier than Herodotus but, like him, natives of the Anatolian coast, of whose works the titles and little more are preserved to us. Cadmus of Miletus, alleged to have written 'The Colonization of Miletus and the rest of Ionia', is a shadowy figure; but Charon of Lampsacus, a generation older than Herodotus, wrote a chronicle of his native city, and both he and a Dionysius of Miletus had written *Histories of Persia*. Also before Herodotus a Hellenized Lydian named Xanthus wrote a *History of Lydia*. No doubt if these works, and others of which not even the names have survived, had come down to us, we should see that Herodotus had drawn from them, sometimes perhaps used them word for word. From such sources came the chronological framework of the history of Lydia, Persia, Cyrenaica, and possibly (though here Herodotus claims direct contact with native historians) of Egypt. Later he was to use similar books for his histories of Athens, Sparta, and the other Greek states, Eastern and Western. Hence too, perhaps, the lists of tributes and contingents and the genealogies of monarchs.

Herodotus, however, was so far as we know the first who gave material of this kind a place within an embracing historical framework. The individual chronicles, of city or nation, lost with him their isolation, and elements from them were built like stones into a great edifice. Herodotus brought to bear, too, upon his

written as well as his oral information an attitude of mind which we recognize as critical: he tested it by his reason, by the monuments and by the contemporary poets. Passages like 2, 116 and 5, 59-61 are genuine, if rudimentary, historical criticism and archaeology.

Likewise Herodotus was not the first to record the ethnographical, geographical, and historical fruits of his travels. Scylax of Caryanda in Caria wrote an account of that voyage down the Indus at the command of Darius, to which Herodotus himself refers (4, 44). The book was used by Herodotus' most important predecessor, Hecataeus of Miletus, who at the end of the sixth century B.C. wrote not only 'Genealogies' (a typical chronicle) but a 'Description of the World', in two parts, 'Europe' and 'Asia'. Using not only his own travels, which included Egypt at least as far as Luxor, but those of lost and nameless predecessors besides Scylax, and arranging his material in the form of a 'circumnavigation', Hecataeus treated of geography, of the customs and religion of the people, and of the flora and fauna. His book may or may not actually have included a map, but it implied one.

Herodotus must have read Hecataeus' book before he started on his travels. In his own descriptions of Egypt and of South Russia he both uses and criticizes him. It may even have been the example of Hecataeus which gave Herodotus the first impulse to travel and write. But here again, so far as our knowledge goes, the combination of history with geography, the scene with the action, was the conception of Herodotus, for which neither Hecataeus nor any other predecessor supplied the model. What had been the life-work of Hecataeus was only grist to Herodotus' mill; and in using this geographical material he not only shows a sense¹ of its subordination to his grand historical theme, but also brings to it a critical habit of mind: the disquisitions in 2, 5 and

¹ Betrayed by remarks such as those in 2, 35; 3, 60; and 4, 30.

2, 10-12 on the formation of the Egyptian delta by the Nile, and the remark in 7, 129 on the effect of earthquakes are examples of genuinely scientific thought about geology.

Such were the principal forerunners, and such the epoch-making innovations, of the work which we have called the 'Persian History' and which Herodotus published shortly after the middle of the fifth century B.C. Whether he published it at Athens (though he had been to Athens before the time of its publication) we do not know; but it was available there by 442 B.C., when the poet Sophocles, who was a reader and admirer of Herodotus, used a passage from it in his tragedy, the *Antigone*. In the year before, 443 B.C., the Athenian state had established a Pan-Greek colony in South Italy at Thurii on the Gulf of Taranto. Tradition four centuries later asserted that Herodotus joined in the colonization, and in some copies of his history then extant he was called Herodotus 'of Thurii', not Herodotus 'of Halicarnassus'. What is certain is that after the completion of his 'Persian History' Herodotus visited South Italy and Sicily, and that subsequently to that visit he remodelled his work into practically the form in which we have it.

In the original book the centre of interest had throughout been Persia. The Persian invasions of Greece, though they bulked larger than any other single episode in Persian history, were still a part and in a sense the culmination of that history. In the new work the centre of gravity moved westward: the Persian wars were seen as the result of a long sequence of Greek as well as of barbarian history; and the Hellenic West, as well as the Greek mainland and the Anatolian fringe, came into the picture. This shift of interest and of emphasis was produced by drastic alterations in the existing book. Histories of Sparta and Athens, and (less completely) of Corinth, Argos, Samos, and the Greek cities of the West, were now skilfully, though not always perfectly,

interwoven into the texture of the narrative leading up to the First Persian War. How this was done is illustrated by the table below.¹ Moreover, a block of text dealing chiefly with South Italy and Sicily and culminating in the battle, simultaneous with that of Salamis, in which the Western Greeks repelled a Carthaginian invasion, is inserted into the narrative of the Second Persian War. Finally, in order to bring the Persian and the Greek parts of the work into balance, 'cuts' were made in the earlier part, including the deletion of almost the whole of one episode, which dealt with Assyria and may originally have been as important as those on Egypt and South Russia.²

By his remodelling of the 'Persian History' Herodotus achieved a further advance as great in its way as that which his

<i>Books</i>	<i>Original</i>		<i>Added</i>	
	<i>Chapters</i>	<i>Subjects</i>	<i>Chapters</i>	<i>Subjects</i>
I	7-22	Lydia	23-4	Periander and Arion (Corinth)
	25-56 ¹	Lydia	56 ² -8	Pelasgians
			59-64	Athens
			65-71 ¹	Sparta
	71 ² -81	Lydia	82-3	Sparta and Argos
	84-94	Lydia		
	95-140	Media and Persia		
	141-143 ¹	Conquest of Ionia	143 ² -148	Origin of Ionians
	149-176			
	177-216			

¹ Minor additions and alterations, including those later ones mentioned below, are disregarded.

² We know this because Herodotus overlooked and failed to delete two cross-references to this episode (I, 106; I, 184). A fragment from it is preserved in I, 192-200.

<i>Books</i>	<i>Original</i>		<i>Added</i>	
	<i>Chapters</i>	<i>Subjects</i>	<i>Chapters</i>	<i>Subjects</i>
II		Cambyses; Egypt		
III	1-38	Cambyses	39-47 48-53 54-60	Samos and Sparta Periander (Corinth) Samos and Sparta
	61-119	Cambyses and Darius	120-149	Samos; South Italy
	150-160	Darius		
IV	1-144	Scythia		
	145-205	Libya		
V	1-22	Thrace and Macedonia		
	23-38	Ionian revolt	39-48	Sparta
	49-54	Ionian revolt	55-91 92 93-96	Athens, Sparta, Ægina Corinth Athens
	97-126	Ionian revolt		
VI	1-18	Ionian revolt	19	Argos
	20	Ionian revolt	21-24	South Italy
	25-41 42-48 ¹	Ionian revolt Invasion of 492 B.C.	48 ² -94 ¹	Sparta, Argos, Ægina, Athens
	94 ² -120	Marathon		
VII	1-132	Xerxes' invasion	138; 145-171	Argos; South Italy and Sicily
VIII IX	172-237	Xerxes' invasion		

original work had marked over Hecataëus or Xanthus. He came home from the East, in which all the elements of Greek history-writing had been cradled, and accorded pride of place to the history of his own world, the Greek world, its politics, its customs, and its internal events down to those in which the previous generation had played a part. To the achievement of history, pure and simple, only one step more remained—the scientific recording and analysis of *contemporary* facts and causes; and this step was taken by the Athenian Thucydides, who was already collecting material a year or two before Herodotus' finished work appeared, but who had that work in front of him when he began to write.

It is not certain when or where Herodotus performed the major remodelling of his book, though there are indications that he may at one time have had a Western Greek public in view.¹ At all events, it was finished by 432 B.C., when the war-clouds which burst in the Peloponnesian War of 431–404 B.C. were already dark. In the work which has come down to us there are at least half a dozen allusions to minor events in the years 431–429 B.C., of such a character that all relate to Athens and some could scarcely have been learnt elsewhere than at Athens itself. These and other passages relating to Athenian history² were inserted in the already remodelled book. We thus see that Herodotus was still working and altering at Athens as late as 429 B.C.; and to this last stage, which may be more extensive than can now be detected, are owed the strongest tints in the generally pro-Athenian colour of the narrative of the Persian wars.

Though the work, so far as can be judged, is virtually complete, there are evident marks that it was never revised by the

¹ The insertion made in 4, 99 is apparently for their benefit.

² The following are the principal: 6, 121–40; 7, 133–7; 139–44; 160–2; 9, 73–5.

author. Indeed, some interpolations in the later parts¹ may be due to notes and jottings being worked in posthumously. As there is no trace of any events after 429 B.C., in which year a plague caused great mortality at Athens, Herodotus may have died there and then. By 426 B.C. his book was already known to the Athenian public, and the comedian Aristophanes could introduce allusions to it on the stage.

The Greek which the work of the great Athenian poets, prose-writers, and orators stamped for ever as 'classical' was their own dialect, the Attic. From it descended substantially that 'common' Greek which was later the *lingua franca* of the Hellenized Mediterranean world and Middle East. At the time, however, when Herodotus began to write, nearly all the Greek prose works extant were in Ionic, the principal dialect of the Greek fringe of the Anatolian coast, related closely with the language of the Homeric poems. It was in his native Ionic that Hecataeus had written; but all the other chroniclers and geographers, whatever their place of origin, had also adopted Ionic as the standard literary prose language: even, for example, Acusilaüs, an Argive from the Greek mainland, and Pherecydes, an Athenian, used it in their 'Genealogies'. Naturally Herodotus, though the dialect of his native Halicarnassus was not Ionic, used it when he began, and kept it throughout the vicissitudes of his life and work, though to his Athenian and other readers of the mainland and Western Greece in the twenties of the fifth century it must already have seemed the mark of an earlier fashion and an earlier generation. Only for a time in the Hellenistic age, five or six centuries after Herodotus and purely in imitation of him and of his contemporaries and predecessors, did it again become the mode sometimes to compose in literary Ionic.

The style of Herodotus, too, came in later times to be regarded

¹ e.g. 8, 20; 77; 96; 9, 43.

as typifying the older 'flowing' method of composition, as opposed to the 'periodic', which the rhetorical and antithetic bent of the Athenian mind was to make the characteristic form of Greek prose. That ideas follow one another in an unbroken stream, rather than being fitted into a pre-arranged pattern—sequence rather than antithesis—is a peculiarity as much of his whole composition as of his individual sentences. But often it is the art which conceals art. The skill with which the reader is led so naturally from one to another of the immense range of topics embraced by Herodotus' work, and with which great masses of new material were embodied in the existing text almost without a perceptible jointure, was not accidentally or easily achieved. It is in its way almost as deliberate and finished a product as the packed sentences and rigid framework of the Attic historian or the elaborate periods and skilful antitheses of the Attic orators.

Nor must the influence of rhetoric upon Herodotus himself be underestimated. To a modern Western reader one of the most surprising and difficult features of Greek literature is the extraordinary importance of the 'speech'. Not only does a large part of Greek classical prose itself consist of forensic or political orations, but much of the philosophical writing is cast into spoken form (the 'dialogue'), and a ubiquitous element in the histories is the 'set speech', reported *verbatim* as if as factual as the surrounding events, yet often placed in a setting where what was said could not have been known even vaguely to the historian, and sometimes containing sentiments which could not possibly have been uttered. Often, and above all in Thucydides, these speeches, put into the mouths of the actors, are a vehicle for the historian's own exposition of the issues involved and of the motives of parties or of individuals. It is a phenomenon which becomes explicable only when we realize the overwhelming importance of the spoken word in the social and political life of the Greek city-states. That

ratiocination found its expression in debate or dialogue was so inevitable to the mind of a Greek that it could seem no breach of historical fidelity to cast reasoning and policies into the form of words supposed to be spoken by the personages concerned.

Though speeches in Herodotus are far from the formal, highly wrought compositions of Thucydides, it would be wrong to think of them as limited to conversations in the *Novelle*. The speech is also one of Herodotus' devices for introducing a whole *Novelle* itself (like the story of Glaucus in 6, 86), or an historical episode which might alternatively have been embedded elsewhere in the narrative (as the fragment of Corinthian history in 5, 92). But Herodotus uses speeches for purely historical purposes, quite with the intention, if not in the manner, of Thucydides. The strategical issues at the battle of Salamis are discussed in the form of set speeches, by Themistocles from the Greek point of view (8, 60), and by Artemisia from the Persian (8, 68); the political and moral issues in Athenian resistance to the Persian invader are illuminated by a debate at Athens (8, 140-4) and a speech at Sparta (9, 7); and the supposed motives of the great Persian War are set out in a debate in the King's council (7, 8-11). The most remarkable use of 'set speeches' as a vehicle for political reflections is the debate on the respective merits of democracy, oligarchy, and monarchy, supposed to have been held by the Persian grandees after the assassination of a usurper (3, 80-2); it is rendered all the more remarkable by the emphasis with which Herodotus himself asserts its authenticity (3, 80; 6, 43), suggesting that in this case it was Herodotus' source and not Herodotus himself who put these essentially Greek reflections into Oriental mouths.

The use of speeches is bound up with the philosophical interpretation which Herodotus placed upon historical events and which in turn strongly influenced his selection and representation of them. Herodotus everywhere saw in history the drama of

greatness, pride, presumption, and fall; and into the pattern of this drama a great part of his material is woven. Even where the complete pattern is not elaborated, the simpler scheme of wrong and retribution often takes its place. In the story of Cræsus, the prosperity of Cræsus is followed by his presumptuous claim to be the happiest of men, this by the warning of Solon, and this by the punishment of his son's death, of which an oracle forewarns him but into which a deception tricks him (1, 28-45). Exactly in the same way Polycrates' prosperity brings the warning of Amasis, the presumption of seeking to extend the Samian empire, the deception of Mæandrius by Orætes, the omen of his daughter's dream, and his own destruction (3, 39-43; 120-5). The Persian war itself is cast in the same mould, though on a grander scale: Xerxes is presumptuous, drawn on by a deceitful dream (7, 16) yet warned by persistent omens (7, 37; 57) and by human voices (7, 10; 46-52); each of the great battles is preceded by a warning (7, 209; 8, 68; 9, 16), and his downfall expressly denoted as the consequence of his overweening pride (8, 109). More simply, the downfall of Orætes is the 'vengeance' of Polycrates (3, 126), as that of Leotychides is the 'vengeance' of Demaratus (6, 72), though in neither case is there a shadow of natural causal connexion.

These metaphysical interpretations of human events take for Herodotus the place of historical cause and effect; or, more correctly, he apprehends historical cause and effect most readily under these forms. The purely human causations of cupidity and ambition (e.g. 3, 134) or of desire for revenge (4, 1 or 5, 105) are not absent; rather they provide the inferior mechanism, the human wheels within the divine. Thus, though the downfall of Cræsus is part of the grand pattern of things and written, as it were, in the book of fate (1, 91), the invasion of Cappadocia, which brings that downfall about, is ascribed to the immediate

motives of imperialism and family alliance (1, 70). Fatalism, indeed, is the deepest substratum of Herodotus' philosophy, and shows that the drama of pride and fall, sin and retribution, has for him no ultimate moral significance. Presumption may lead to destruction, but that presumption itself is fated and inescapable: Xerxes, the arch-presumptuous, struggles in vain but is driven in spite of himself into the net prepared by destiny (7, 12-16). Time after time the downfall of a character is prefaced by the reason: 'because it was fated that he should fare ill' (1, 8; 2, 161; 4, 79; 6, 64; 9, 109). It was only consistent with this deep-rooted fatalism that Herodotus should believe in the possibility and indeed frequency of oracular truth, though perfectly aware that sometimes there was charlatanry (5, 63; 6, 66; 7, 6).

Religious though the bent of Herodotus' mind is, his piety consists rather in recognizing with awe the working of super-human and inscrutable forces than in the devotion of a worshipper to his deity. He avows that in his opinion 'all men know equally little' about the gods (2, 3); the divinity which he sees intervening in events (8, 13) is impersonal, and where a specific deity is alleged to have taken a hand (7, 189; 191) he manifests scepticism, or rationalizes (7, 129). Only in one respect does Herodotus reveal a more personal religious feeling: it is evident from numerous hints, especially at 2, 51 and 2, 171,¹ that Herodotus was, at one time at any rate, a devotee of several of the 'mysteries', that singular and little-understood phenomenon of Greek religious life in which an escape from the evils of this existence and from the fears of a subsequent one was sought through symbolical revelation and self-dedication.

As in his work as a historian or geographer and as a literary artist, so in his view of the world and of cause and effect Herodotus

¹ Both later additions in their respective contexts!

represents an immense advance upon anything of which we know that preceded him, and forms a transition from the pre-classical era of custom, faith, and instinct to the self-conscious and self-critical questionings and strivings of the age which we call classical. A man who for the first time brought into relation as parts of one grand process the past vicissitudes and the physical environment of the peoples of the known world, and who saw that process itself as the dramatic working out of inscrutable but inevitable causation, such a man in his lifetime had experienced and played his part in a great widening and deepening of Greek thought, a bold advance of the human spirit.

NOTE ON ENGLISH TRANSLATIONS OF HERODOTUS

THE identity of the first English translator of Herodotus is concealed, after the Elizabethan manner,¹ by the initials B.R., which are unidentified, as there is no reason to attribute them to Barnabe Rich (1540?–1617). B.R.'s translation, published in 1584,² is only of the first two books. After a dedicatory epistle to 'the right excellent and virtuous gentleman Mayster Robert Dormer, Sonne to the noble Knight Sir Wyllyam Dormer' and several pages in praise of Herodotus 'at his first entry into Englande' and of the pleasure and usefulness of history, B.R. states, in an address 'to the Gentlemen Readers', that he has 'brought out of Greece into Englande two of the Muses' and 'as these speede so the rest will followe'. He praises these two, and apologizes for having been less attentive to English style than to following the author's manner, an apology which later translators often repeated, with as little reason. Apparently the two Muses did not 'speede' very well; for the seven others never followed, nor was the translation of Herodotus attempted again for a century and a quarter. The second of the two books was reprinted in 1888 by Andrew Lang, with essays on the 'religion' and 'good faith' of Herodotus and a couple of sonnets,³ and the

¹ Compare the translator of Boccaccio's *Filocolo* (1566), who signs himself 'H. G'(rantham).

² *The Famous Hystory of Herodotus*. Conteyning the Discourse of dyuers Countreys, the succession of theyr Kynges: the actes and exploytes atchieued by them: the Lawes and customes of every nation: with the true Description and Antiquitie of the same. Devided into nine Bookes, entituled with the names of the nine Muses. At London. Printed by Thomas Marshe. 1584.

³ *Euterpe*: Being the Second Book of the Famous History of Herodotus. Englished by B.R. 1584. Edited by Andrew Lang. London, Nutt, 1888. (Limited edition of 550 copies in the Bibliothèque de Carabas.)

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whole work in 1924 by Leonard Whibley, with an introduction on Herodotus and on B.R.¹

B.R. has the faults of his age. He translated, as some of his mistakes show, rather from Valla's Latin version than from the Greek of the Aldine, though he must occasionally have had recourse to the original; and he is careless enough to turn a lake with a stone border (2, 170) into 'a Dungeon, covered over wyth a stone curiously wroughte, the Vaute it selfe being on every side carved with most exquisite arte'. Whole sentences are commonly omitted and the work can hardly have been revised.

Yet the rendering, if read for itself, proves delightful, probably more so to a modern reader than to a contemporary, who would not have been charmed to find high priests turned into 'Bishops', to read of 'other churches both bigger and more richly furnished' than the temple at Bubastis, or to learn that Latona 'is one of the eyght saints that are of greatest antiquity'. Unlike many of his successors, B.R. believed in expanding rather than contracting Herodotus. When Herodotus says 'full of figures', his fancy gives us 'wherein are the pictures of many strange beastes hewne out and carved of stone', and 'mensphinxes' appear as 'the pictures of many noysome and pestilent Serpents'. With this tendency goes a great fondness for doublets: 'monument or worke', 'rooms and lodgings', 'oracle or seate of prophecie', 'nourse and bringer up'. B.R. is especially at home among thieves and rascals, even descending to slang in passages where they are concerned, and he evidently intended to make the best of every good story, which he does often in a surprising way. 'In this city it fell out in auncient time, that certayne good fellowes wanting silver, determined to visit the Kings treasurie' and then 'these yonkers afore-

¹ *The Famous Hystory of Herodotus* translated into English by B.R. anno 1584. Introduction by Leonard Whibley. London, 1924. (Limited edition; no. 6 of *The Tudor Translations*, Second Series, edited by Charles Whibley.)

sayde made a way under grounde' (2, 150). 'These things the Aegyptians put into theyr heads, and sent them packing' (2, 160). 'Amasis became so frolicke, that before the morning they arose the best contented folkes on the earth' (2, 181).

Of B.R.'s translation, Isaac Littlebury, who published the first complete English translation in 1709,¹ was without doubt unaware. He can have had few aids of any kind, other than the Latin Vulgate, and his Greek scholarship was of the poorest. Gross blunders and misapprehensions are incessant, and but rarely can charity declare them due to that policy of which notice is given in the preface, to correct 'currente calamo' all copyist's errors that admit of it. Frequent as are these blunders, their number must have been trebled had Littlebury more closely followed the original, and not given a mere general impression of the sense. Often this vagueness only conceals failure to understand the Greek. The effect of the whole is one of haste and also of extreme terseness; for the version scarcely exceeds half the length of the original. Yet in one thing Littlebury surpasses many of his more accurate successors; he has no pompousness or verbosity, and avoids that pointed and antithetical style of writing which is so foreign to the original; indeed, viewed solely as a piece of English, his rendering is graceful and pleasant,² and however far short his own attempt may have fallen, Littlebury deserves credit for a standard of Herodotean translation which he formulated in his preface, a standard still unattained: 'I have endeavoured', he writes, 'to shew Herodotus' air and turn of expression, as well as his meaning, imagining that most readers would not be displeased to see some kind of representation, however

¹ *The History of Herodotus: Translated from the Greek*. By Isaac Littlebury. Two volumes with index to each. London, 1st ed. 1709; 2nd ed. 1720; 3rd ed. 1737. 'A new edition, corrected' Oxford, 1824 (no 'correction' observable).

² This is perhaps why Gibbon called it 'lame'. But the later translator Macaulay judged it 'perhaps the best English version as regard style'.

imperfect, of the genius and spirit of so great a master; and in doing this I have without regret frequently sacrificed a fashionable phrase to a plain expression which I judged nearer to the author's native candour and simplicity.'

Up to 1790 Littlebury's remained the only complete translation of Herodotus in English. In the next forty years there appeared no fewer than four. The Rev. William Beloe, keeper of the printed books in the British Museum, published in 1791 a translation,¹ the fruit of three years' work, which did not deserve to run into six editions. Often it gives a vague sketch of the original rather than reproducing its actual terms. The characteristic repetitions and turns of Herodotus are ruthlessly pruned, and antitheses absent from the Greek are introduced and elaborated. For instance, 6, 1 becomes: 'He expressed himself ignorant of the cause, and astonished at the event. Artaphernes, however, had been informed of his preceding artifice, and was sensible of his present dissimulation.' Yet on occasion Beloe is capable of liveliness; his version, for instance, of Alcmaeon in the treasure-house of Cræsus (6, 125) reproduces very fairly the humour of the original. As common in that age, the notes² are designed to display the antiquarian learning of the writer rather than illuminate

¹ *The History of Herodotus*, translated from the Greek, with notes. By the Rev. W. Beloe. Four volumes. Leigh and Sotheby. London 1791. 2nd (corrected and enlarged) ed. 1806; 3rd ed. 1812; 4th ed. 1821; another ed. (two vols.) 1825; another ed. (three vols.) 1826; reprinted (without notes) in Valpy's Classical Series, three vols. Colburn and Bentley, London 1830.

² Partly derived from Paul Henri Larcher, *Histoire d'Hérodote, avec des remarques historiques et critiques, un essai sur la chronologie d'Hérodote et une table géographique*. Paris 1786; 2nd (enlarged) edition, 1806. Based upon an unpublished version of the Abbé Bellanger, Larcher's work has considerable merit for accuracy and learning; he consulted MSS. independently and boasts with some justification that he read nearly all classical literature to interpret Herodotus. The first edition, produced when the author was 64, contained anti-Christian utterances recanted in the second. A typical contemporary of the encyclopédistes.

the author. They are extraordinarily discursive, and include long paragraphs based upon authorities like Athenæus and Pliny and dealing with ancient anchors, or guest-friendship, or (apropos of the Locri Epizephyrii, 6, 23!) with the Locri Ozolæ.

The year after Beloe, in 1792, J. Lemprière, a Jersey school-master under 30, author later of a celebrated classical dictionary, brought out Volume I of a translation,¹ intending to be guided by its reception as to the remaining two volumes of translation (Books IV to IX) and three of notes. These did not appear, probably because the previous publication of Beloe took the wind out of Lemprière's sails. Lemprière, who professes to admire 'the ease, the simplicity, the polished elegance and the purity of style, which pervade the page of the historian of Halicarnassus or Thurium', turns his author, albeit with reasonable accuracy, into the English of Gibbon. One example (3, 18) must suffice: 'In the description of the table of the sun, we are told that a large and extensive meadow is covered with the roasted flesh of different quadrupeds; which sumptuous banquet is plentifully furnished, and prepared in the darkness of the night, by the active and liberal magistrates; that the dawning day may afford an abundant repast to promiscuous and undefined multitudes. These costly provisions, as the traditions relate, are all the spontaneous produce of the fruitful soil.'

A Frenchman by birth, P. E. Laurent is over-severely described by his successor Cary as having laboured, in his translation² first

¹ *The History of Herodotus*, translated from the Greek with notes subjoined. By J. Lemprière, A.B., vol. i. London 1792.

² *The Nine Books of the History of Herodotus*, translated from the text of Thomas Gaisford, &c., with notes, illustrative and critical, and a geographical index, defining the situation of every place mentioned by Herodotus, to which are prefixed a summary of the history, and an introductory essay. By Peter Edmund Laurent, translator of the *Odes of Pindar* into English prose, author of *A Manual of Ancient Geography*, &c., &c. Two vols. Oxford,

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published in 1827, 'under the twofold disadvantage of being an inaccurate Greek scholar and a far worse English one'. The English is clumsy, and in the third edition Laurent rewrote the whole translation of the first four books and undertook corrections in the rest in order to avoid 'certain *Gallicisms* and *Archaisms*' which had given offence in the former editions. Nevertheless, in accuracy Laurent is, to say the least, not below the standard of his predecessors. He had travelled in Greece and used his opportunity amongst other things to make investigations on the field of Marathon with a view to elucidating the account of Herodotus. His notes and introduction, however, are without independent value.

Isaac Taylor, in his translation published in 1829,¹ set out determined to make Herodotus acceptable to the general public; and though the fact that his book never had a second edition, while inferior productions passed into several, suggests that it won little popularity, he opens a new period in the translation of Herodotus, and discerning successors like Cary and Rawlinson refer to him with particular respect. He first understood that there is no need of altering the style of Herodotus in order to make him palatable in English. In support, he aptly appealed to the Authorized Version of the Scriptures, which, he says, 'admits forms of speech far from being English but harmonizing well with our modes of expression, and at the same time preserving that air of antiquity which could not be lost without immense damage to the moral influence of the writings'. In simplicity of rendering and approximation to Herodotus' manner, though much remains to seek, Isaac Taylor far surpassed his predecessors. He surpassed them, too, in scholarship, although blunders and misunderstand-

Slatter, 1827; 2nd ed. 1837; 3rd ed. (with numerous and important corrections, additional notes, &c., and a map of the world of Herodotus) 1846.

¹ *Herodotus, translated from the Greek, for the use of general readers; with short explanatory notes.* By Isaac Taylor. Holdsworth and Ball, London 1829.

ings are still frequent. He is modern in confessing that only against his inclination did he follow the practice of translating Greek gods by their so-called equivalents in Latin, and had even thought of adopting Greek spelling in all proper names.

To help the general reader, Taylor relegated the chapters of the Greek text to a bottom corner of the page, and divided the books into 'Sections' corresponding in length to the chapters of a modern book. He also enclosed in brackets and printed in smaller type such of Herodotus' discursive matter as he thought likely to distract the reader's attention; and finally, warned by the example of predecessors who 'admitted phrases which must interdict the perusal of their translations in a family', he expurgated Herodotus with a thoroughness which turns the incest of Mycerinus into a domestic disagreement with his daughter, and a squeamishness which excludes the mention of naked statues (2, 130 f.). For the same general reader are intended the footnotes, and the General Notes and Notes on Particular Passages at the end of the book.

In the hundred and twenty years since Taylor's book was published, there have been four versions not counting the present one. The first of these, by Henry Cary, who dated his work¹ in 1847, aimed mainly at complete accuracy, and almost attained it; but the striving after literal accuracy mastered a feeling for English idiom, and the language is rarely harmonious, and often unpleasing or ridiculous: 'when (the Scythian women) take off the cataplasm on the following day, they become bright and shining' (4, 75); 'by the Scythian nation one the most important of human devices has been contrived more wisely than by any other whom we know' (4, 46); 'during the winter it is about as

¹ *Herodotus. A new and literal version* from the text of Bähr with a geographical and general index. By Henry Cary, M.A., Worcester College, Oxford. Bohn Classical Library. Geo. Bell, London, 1849. Another ed. 1877. Reprinted by Routledge in 1891 as No. 1 of Sir John Lubbock's 'Hundred Books'.

large as it usually is, and perhaps a little larger' (4, 50). Cary's brief notes explain classical antiquities, give the more obvious cross-references, and defend or criticize interpretations of Bähr. The 'geographical and general index' is inaccurate and founded on a different text from the translation.

It would be unreasonable to criticize as a translation the four volumes published in 1858-60¹ by Canon George Rawlinson (1812-1902). He avows himself, that had he known soon enough the existence of Isaac Taylor's version, he would have been content to reproduce it for his own purpose with corrections. The centre of gravity lies in the commentary, whose contents the broadside accurately announces. It was the first attempt to illustrate Herodotus not from the pedagogic side, but through modern archaeology and geography, and that in the only way humanly possible—by collaboration of experts. This method has upon the whole resulted in an increased understanding and respect for Herodotus, but Rawlinson's rendering itself can only have exercised the opposite tendency. In translating Herodotus it is inappropriate and misleading completely to modernize lan-

¹ *The History of Herodotus*. A new English version, edited with copious notes and appendices, illustrating the history and geography of Herodotus, from the most recent sources of information : and embodying the chief results, historical and ethnographical, which have been obtained in the process of cuneiform and hieroglyphical discovery. In four vols. with maps and illustrations. By George Rawlinson, M.A., late Fellow and Tutor of Exeter College, Oxford, assisted by Col. Sir Henry Rawlinson, K.C.B., and Sir J. G. Wilkinson, F.R.S. Murray, London, 1858-60; 2nd ed. 1862; 3rd ed. 1875. *Herodotus. The text of Canon Rawlinson's translation, with the notes abridged*. By G. J. Grant. Two vols. Aberdeen University Press. Murray, London, 1897. (Grant considered that 'the reader who turns to Rawlinson's version without any knowledge of the original Greek finds it in the highest degree attractive and interesting. It bears, indeed, very few marks of being a translation, and manages to reproduce much of the simple charm of the original.') Also reprinted with abridged notes by E. H. Blakeney in the Everyman Series. Two vols. Dent, 1910 and frequently.

guage or thought; to modernize them partially is fatal, and this Rawlinson has done. While the simple Herodotean sentences are welded together into periods by a more complex subordination, and while those catalogues of names and contingents, which Herodotus adroitly saves from palling by light variations, have become mere lists, the use of the second person singular and a fitful archaism jars unpleasantly. The pathos of the scene in 7, 45 is destroyed by hideous sentences: "How different, sire, is what thou art now doing, from what thou didst a little while ago! Then thou didst congratulate thyself, and now, behold thou weepst." "And yet there are sadder things in life than that", returned the other.' The similar beauty of 9, 26 suffers from the infelicity of: 'as he spake, the Persian let fall a flood of tears' and 'verily 'tis the sorest of all human ills, to abound in knowledge and yet have no power over action'. Nor are the faults of style balanced by the claims of accuracy, for mistakes and miscomprehensions are too frequent.

G. C. Macaulay's translation of 1890¹ is the most painstaking in English. Because like Stein, whose edition (with conjectures omitted) he took as the basis of his translation, he regarded the Laurentian MSS. as the only foundation for a sound text, Macaulay examined the principal one personally in about 500 vital places, and inspected and partially collated another of the same class. Finding all previous indices of proper names to be defective, he assembled for himself the ten thousand references required, and checked them closely against Stein; and in addition he drew up a subject-index. But Macaulay's translation is not only the most painstaking. It is also the most accurate; for this Rugby master was the best verbal Greek scholar who set his hand to rendering Herodotus, and he checked his work against Rawlinson with exceptional thoroughness, so that errors or

¹ *The History of Herodotus translated into English* by G. C. Macaulay, M.A. (formerly fellow of Trinity College, Cambridge). In two vols. London, 1890.

omissions, even unimportant, are practically non-existent. In style Macaulay was far less successful. Believing that archaism would be neither representative of Herodotus' diction nor pleasing to the reader, he determined to 'employ all the resources of modern English', but allowed the introduction of poetical colouring on account of the 'eclectic variety' of the original. The result of principles so free was inevitably an unevenness of tone almost as disagreeable as archaism would have been.

The most recent translation¹ is that of the Oxford light-verse writer, A. D. Godley (1856-1925), which in point of language is beyond doubt the most felicitous that has yet appeared. It is couched in a style unfailingly easy, and which renders reading smooth and pleasant; considerable pains have manifestly been devoted to represent 'that indefinable but unmistakably archaic quality, pervading Herodotus' diction', which the author designates in his preface as 'constituting not the least of a translator's difficulties'. Yet truly though it may be urged that the language and manner of the original are formed by a fusion of diverse elements, Ionic and Attic, epic and classical, the product of the translator, mingling modern and conversational phrase with earlier style and Biblical English, fluctuating between Puritanic simplicity and ordinary historical diction, leaves an impression of artistic imperfection. The smoothness itself sometimes appears as a fault, when it fails to express sinister, threatening, or gloomy tones; and in general Godley's rendering presents us with much of the grace, but none of the pathos, of Herodotus. In scholarly care and accuracy the translation is more lacking than a twentieth-century work ought to be; and heinous, and often elementary, errors are unduly frequent.

¹ *Herodotus with an English Translation* by A. D. Godley, Hon. Fellow of Magdalen College, Oxford. Four vols. Loeb Classical Library, London and New York, 1920.

BOOK I

THIS is the report of that which Herodotus of Halicarnassus hath sought out, that the things wrought of men be not blotted out by time, neither works great and marvellous performed of Greeks and barbarians be without fame. And first shall be told for what cause they warred one with another.

The wise men of Persia say that the Phœnicians were the cause of the dispute; for they, when they came to our sea from the sea which is called Red and inhabited that place which they inhabit still, straightway applied themselves to long seafarings; and bearing merchandise of Egypt and of Assyria they came unto many places, and one of these was Argos. Now Argos at that season excelled in all things the other cities of the land that now is called Greece. So unto Argos came the Phœnicians and began to dispose of their merchandise; and on the fifth day or the sixth from their coming, when wellnigh everything they had was sold, there came down to the sea many women, and among them the king's daughter, whose name, (even as the Greeks also say), was Io daughter of Inachus. And while they stood by the stern of the ship and bought that merchandise which their heart most desired, the Phœnicians cried one to another and rushed upon them. Then most of the women escaped, but Io with others was ravished; and they put them in the ship, and departed and sailed away unto Egypt. So the Persians, contrary to the Greeks assert that Io came into Egypt thus and that this thing first began the wrongs; and they say that thereafter sundry Greeks, (for the name of them they are not able to report), put in to Tyre in Phœnicia and ravished the king's daughter, Europa. (Now surely these men were Cretans.) Thus far, therefore, it was like for like; but thereafter the Greeks were the cause of the second wrong. For they touched with a long ship at Æa of the Colchians on the

river Phasis; and from thence, when they had accomplished everything else that they came for, they ravished the king's daughter, Medea. And the king of the Colchians sent an ambassador to Greece, and required satisfaction and the restoration of his daughter. But the Greeks replied that they had not given them satisfaction for the ravishment of Io; neither therefore would they give satisfaction to them. And in the next generation after this they say that Alexander the son of Priam, having heard these things, conceived the desire to get a wife from Greece by ravishing her, knowing surely that he should not need to give satisfaction, because they also gave none. So he ravished Helen. And first it seemed good to the Greeks to send messengers, and require the restoration of Helen and satisfaction for her ravishment. But they, when the Greeks demanded these things, reminded them of the ravishment of Medea, how they themselves had not given satisfaction neither had delivered her up, yet would have satisfaction done to them by others. Now thus far they did but ravish women one from another. But thereafter they say that the Greeks were greatly at fault; for the Greeks began to make war upon Asia before they made war upon Europe. Now to ravish women they consider wickedness; but to be eager for revenge after they are ravished they hold foolishness, and prudence to take no heed; for it is plain that unless they had so desired themselves, they would not have been ravished. Therefore the Persians say they made no account when their women were ravished, but the Greeks for the sake of a Lacedæmonian woman gathered a great host together and then came into Asia and put down the power of Priam; and thenceforth they have ever deemed what is Greek to be their enemy. For Asia and the barbarian peoples which dwell therein the Persians claim for their own, but Europe and that which is Greek they deem to be separate. So the Persians say that it fell out, and they find that

their hatred unto the Greeks began with the taking of Troy. But as touching Io the Phœnicians agree not with the Persians that it was so. They say that they took her not to Egypt by ravishing her; but in Argos she lay with the owner of the ship, and when she found herself with child, she was ashamed to tell her parents and so sailed away with the Phœnicians of her own free will, lest she be discovered.

So say the Persians and the Phœnicians. Howbeit in these matters I do not purpose to assert that it came to pass thus or otherwise; but the man whom I do myself know to have first made a beginning of unrighteous deeds against the Greeks, him I will signify, and so proceed with my history, touching upon all the cities of men, small and great alike. For those which of old were great, the more part of them are become small, and those that in my day were great, the same were small formerly. Therefore, because I understand that the prosperity of men doth never abide in the same place, I will make mention of both alike.

Cræsus was a Lydian by race, the son of Alyattes and the tyrant of the peoples on this side the river Halys, which floweth from the south between the Syrians and the Paphlagonians and issueth toward the north into the sea which is called Euxine. This Cræsus was first of all barbarians whereof we know that subdued some of the Greeks and made them tributary, and took unto him others for friends: he subdued the Ionians and the Æolians and the Dorians which are in Asia, and took the Lacedæmonians for friends. But before the rule of Cræsus all Greeks were free; for the inroad of the Cimmerians upon Ionia, which was earlier than Cræsus, was not a conquest of the cities but an invasion for plunder. Now the sovereignty, which had pertained to the children of Heracles, came into the family of Cræsus, called Mermnadæ, after this wise. Candaules, whom the Greeks call Myrsilus, was tyrant of Sardis and descendant of Alcæus the

son of Heracles. *For Agron the son of Ninus the son of Belus the son of Alcæus was the first of the children of Heracles that became king of Sardis; and Candaules the son of Myrsus was the last. But those that were kings of this land before Agron were descendants of Lydus the son of Atys, after whom this whole people was called Lydian, being formerly called Mæonian. From these the children of Heracles had received the kingdom, which was committed to them by reason of an oracle, being descended from Iardanus' bondwoman and Heracles. And they ruled for two and twenty generations of men, even five years and five hundred, son receiving the kingdom from father, unto Candaules the son of Myrsus.* This Candaules became enamoured of his own wife; and being enamoured he deemed that he possessed the fairest of all wives by far. And one of his spearbearers, a certain Gyges the son of Dascylus, found most favour in his sight. And Candaules, among his graver affairs, held converse with this Gyges concerning his wife's beauty, and he praised her exceedingly. And after no great time was past, because Candaules must needs fare ill, he spake unto Gyges thus: Gyges, I deem that thou believest me not when I speak touching my wife's beauty, (for haply the ears of men are more unbelieving than their eyes); now therefore so do that thou mayest behold her naked. But Gyges cried aloud and said: Master, what unwholesome word is this that thou hast spoken, commanding me to behold my mistress naked? With the putting off of her garments a woman putteth off her modesty also. The things which are seemly have been found out by men of old; from these we ought to learn; and this is one of them, that each man should look only upon his own. But I do believe that of all women she is the fairest, and I pray thee not to ask for things unlawful. Thus saying Gyges would have put him off, because he dreaded lest some harm to him arise therefrom. But Candaules answered him with these words: Be of good cheer, Gyges, and

fear neither me, that I speak this thing to try thee, nor my wife, lest some harm to thee arise from her; for I will so contrive that she shall never learn that she hath been seen of thee. I will bring thee into the chamber wherein we sleep and set thee behind the open door; and after I enter, straightway my wife also will come to bed. Now there standeth a seat nigh the entry. Upon the same will she lay each one of her garments as she putteth it off, and thou shalt have opportunity to behold her without disturbance. But whenso from the seat she walketh unto the bed, and thou art behind her back, take heed then that she see thee not as thou goest out of doors. So Gyges, not being able to escape, consented. And Candaules, when it seemed to be bedtime, brought Gyges into the chamber. And straightway afterward his wife came also; and she entered, and laid down her clothes, and so Gyges beheld her. But when he was behind her back, as she walked to the bed, he crept forth and was going out, when the woman saw him. But though she perceived what her husband had done, she neither cried out for shame nor seemed to perceive it, having in mind to chastise Candaules; for with the Lydians, and wellnigh all other barbarians also, it is a matter of great shame that even a man should be seen naked. So at that time she made no sign but held her peace. But as soon as day was come, she made ready those of the servants that she saw were most faithful unto her, and called Gyges. And he, not deeming that she knew aught of what was done, came at her call; for he was accustomed in former time also to repair unto the queen whensoever she called him. And when Gyges was come, the woman spake thus: Lo now, two ways are before thee, Gyges, and I give thee the choice which way thou wilt turn: either thou shalt slay Candaules and take both me and the kingdom of the Lydians, or else thyself must die this instant, that thou mayest not in future, being obedient in all things to Candaules, behold that

which thou oughtest not. But either he must perish that contrived this or thou that hast beheld me naked and done things not wont. Then Gyges marvelled awhile at her words and at last made supplication that she would not bind him under constraint to make such a choice. Howbeit he persuaded her not; but when he saw that verily necessity was upon him either to destroy his master or himself be destroyed by others, then he chose rather to live. So he asked, and said: Seeing thou constrainest me to slay my master, though I would not, go to, let me hear after what fashion we shall lay hands on him. And she answered, and said: From the same place shall the onset come whence he displayed me naked, and when he is asleep shall we lay hands on him. So after they had prepared the plot and night was come, then Gyges, because he was not released and had no choice but that either he or Candaules must perish, followed the woman into the bed-chamber. And she gave him a dagger, and hid him away behind the same door. And thereafter, as Candaules slept, Gyges crept forth and slew him, and got both his wife and his kingdom. *This is the Gyges of whom Archilochus the Parian, who lived about the same time, made mention in an iambic trimeter.*¹ Now he got the kingdom and was confirmed therein by the oracle at Delphi. For when the Lydians, being indignant at the calamity of Candaules, took up arms, then the men of Gyges' party agreed with the rest of the Lydians that if the oracle should answer that he was king of the Lydians, he might reign; but if not, he should restore the kingdom again to the children of Heracles. Then the oracle answered that he was king, and so Gyges reigned. Howbeit the Pythia added this much, that vengeance for the children of Heracles should come upon the fifth of Gyges' line. Of this saying the Lydians and their kings made no account until it was accomplished. Thus the Mermnadæ got the tyranny, having

¹ Line of six iambic feet: 'I nothing care for Gyges' golden store of wealth'.

taken it from the children of Heracles. And Gyges, when he became tyrant, sent to Delphi offerings not a few; for of all the offerings of silver at Delphi his are the most, and besides the silver he dedicated gold in abundance; and among the rest the most worthy to be mentioned are six golden bowls which he dedicated. These, which have a weight of thirty talents,¹ stand in the treasury of the Corinthians; (howbeit, if one would speak truly, this treasury pertaineth not unto the commonwealth of the Corinthians but to Cypselus the son of Eëtion). Now Gyges was the first of all barbarians that we know of, except Midas the son of Gordias, king of Phrygia, who dedicated offerings at Delphi. (For Midas dedicated the royal throne whereon he sat in state to give judgement, and marvellous it is to see; and this throne standeth in the same place as the bowls of Gyges.) And the gold and silver which Gyges dedicated is called by the men of Delphi Gygean, being named after him that dedicated it. The same, after he became king, sent an army against Miletus and against Smyrna, and took the town of Colophon; but seeing no other great deed was accomplished by him in his reign of forty years all but two, we will pass over him, having made mention of him thus far. And now I will have speech concerning Ardys the son of Gyges, who reigned after Gyges. This man took Priene, and fell upon Miletus. And in the days that he was tyrant of Sardis, the Cimmerians, being driven out of their coasts by the Scythian herdsmen, came into Asia and took Sardis, all except the citadel.

And when Ardys had reigned fifty years all but one, Sadyattes the son of Ardys succeeded unto him and reigned twelve years; and to Sadyattes succeeded Alyattes. This man warred with Cyaxares, the descendant of Deïoces,² and with the Medes; and

¹ One talent equals approximately half a hundredweight.

² See Chapter 103.

the Cimmerians he drove forth from Asia, and took Smyrna, which was founded from Colophon. He fell also upon Clazomenæ; howbeit against this city he fared not as he would, but suffered great disaster. And while he was in power, he shewed forth other deeds also, whereof the most worthy to be rehearsed are these. He warred with the men of Miletus, having inherited the war from his father. And he invaded their country and besieged Miletus after this fashion. Whensoever there were ripe crops in the land, at that season he sent his army against them. And he marched to the sound of pipes and of psalters and of the flute both tenor and bass. And when he came into the land of Miletus, he neither cast down the dwellings in the fields nor burned them, neither took away the doors, but suffered them to remain as they were. Howbeit the trees and the crops in the land he destroyed. And when he had destroyed them, he departed; for the men of Miletus had command over the sea, so that there was no use in besieging it with the army. And he forbore to cast down the houses for this reason, that the men of Miletus might be able to dwell in them and to sow the land and till it; for as long as they tilled the land, he was able to do damage when he invaded. Thus the war continued eleven years, wherein there came to pass two great discomfitures of the Milesians, one in a battle at Limeneum in their own land and another in the plain of the Mæander. For six years of the eleven Sadyattes the son of Ardys was ruler of the Lydians, and during that while it was Sadyattes who invaded the land of Miletus; (for indeed it was he that began the war). But for the five years which followed the six Alyattes the son of Sadyattes waged it; who, inheriting the war, as hath been said by me already, from his father, applied himself earnestly thereunto. And none of the Ionians aided the men of Miletus in this war, saving the people of Chios only. These did succour them, giving like for like, because formerly the men of Miletus had aided the

men of Chios in the war against the people of Erythræ. But in the twelfth year, when the standing corn was burned by the army, it fell out that a thing of this kind came to pass. As soon as the corn took fire, the fire was driven by the wind and kindled a temple of Athena surnamed Assesia; and the temple took fire and was burned down. And for the present no account was made thereof; but afterward, when the army was returned to Sardis, Alyattes fell sick. And when his sickness was overlong, he sent unto Delphi messengers to the god, whether because some man so counselled him, or because he himself thought good to send and enquire of the god touching his sickness. But when they came unto Delphi, the Pythia said that she would not answer them until they raised up again the temple of Athena which they had burned in the country of Miletus, at Assesus. That thus it happened, I do know, having heard the same from the men of Delphi. But the men of Miletus add this thereunto, that when Periander the son of Cypselus heard the oracle that was given to Alyattes, then because he was passing friendly with Thrasybulus, who was tyrant of Miletus at that time, he sent a messenger and declared it to Thrasybulus, to the end that he might have some foreknowledge and be advised accordingly. Thus the men of Miletus say that it came to pass. But Alyattes, when the oracle was reported unto him, straightway sent an ambassador to Miletus, desiring to make peace with Thrasybulus and the men of Miletus for so long a time as he should be building the temple. So the messenger went on his way to Miletus; but Thrasybulus, having plainly learned the whole truth already and knowing what things Alyattes was like to do, devised as followeth. All the corn that was in the town, both his own and that which belonged to private persons, all this he brought together into the market place, and proclaimed unto the men of Miletus that whensoever he should signify, they must all drink and make merry together. These things Thrasybulus

did and proclaimed to the end that the ambassador from Sardis might see a great heap of corn poured out and the people making merry, and might bear word thereof unto Alyattes; the which also came to pass. For the ambassador saw these things; and when he had told Thrasybulus the Lydian king's message and returned again to Sardis, then, as I hear, the reconciliation came to pass for no other reason than this, that whereas Alyattes supposed that famine was rife in Miletus and the folk ground down to the extremity of evil, he heard from the ambassador who returned from Miletus the contrary of what he expected. So they were reconciled, and agreed to be friends and confederates one of another; and Alyattes built two temples instead of one to Athena in Assesus, and himself recovered of his sickness. Thus Alyattes fared in the war against Thrasybulus and the men of Miletus.

Now Periander, who revealed the oracle to Thrasybulus, was the son of Cypselus and tyrant of Corinth. And the Corinthians say, (the men of Lesbos also agreeing with them,) that the greatest marvel which he witnessed in his life was Arion of Methymna borne ashore at Tænarum upon a dolphin's back. Now Arion was a luteplayer not second to any of that time, and was the first man whereof we know that made a dithyramb; and he gave that name to it, and performed it in Corinth. This Arion, they say, sojourned with Periander the greater part of his life. But once he sailed unto Italy and Sicily, and having obtained great riches there desired to return again to Corinth. And he set forth from Tarentum, and because he trusted no men more than the Corinthians, he hired him a ship that belonged to men of Corinth. But when they were upon the deep, they plotted to cast Arion forth and possess his riches. And he perceived it, and intreated them, saying that he would yield up his riches unto them but making intercession for his life. Howbeit he persuaded them not thereby, but the shipmen commanded him either to put himself to death,

that he might obtain burial on land, or to leap out into the sea with all speed. And being driven into straits, Arion intreated them, since they were so resolved, that they would suffer him to stand in all his array on deck and sing; and when he should have sung, he undertook to slay himself. And they were filled with gladness that they were to hear the best minstrel among men; and they drew away from the hinder part of the ship into the midst thereof. And he put on all his array, and took his lute, and stood on the deck, and sang a solemn hymn. And when the hymn was at an end, he threw himself into the sea, even as he stood, with all his array. Then they sailed away to Corinth; but as for Arion, it is said that a dolphin caught him up and bare him ashore at Tænarum. And he went on shore, and journeyed in his array to Corinth, and being come thither rehearsed all that had happened. But Periander disbelieving kept Arion under guard, neither suffered him to go free, but waited for the shipmen to come. And when at length they arrived, they were summoned and asked whether they could tell aught concerning Arion. And when they said that he was in Italy safe and sound and they left him in Tarentum faring well, Arion appeared unto them even as he was when he leaped out: and they were astonished, and were no longer able to deny their crime when they were questioned. So say the men of Corinth and of Lesbos; and at Tænarum there is a small brasen offering of Arion's, even the figure of a man on a dolphin's back.

But when Alyattes, the Lydian king, had brought the war against the Milesians to an end, he afterwards deceased, having reigned seven years and fifty. And he was the second of this house that sent offerings to Delphi; for after he escaped from his sickness he dedicated a great bowl of silver, and a stand for the bowl, of iron soldered together, which is marvellous to see beyond all the other offerings at Delphi, being the handiwork of Glaucus of

Chios, the only man that hath ever found out how to solder iron.

And when Alyattes was deceased, the kingdom descended to Cræsus the son of Alyattes, who was five and thirty years old. And the first Greeks that he attacked were the men of Ephesus. Then the men of Ephesus, when they were besieged by him, dedicated their city to Artemis and joined her temple to the city wall by a rope, albeit there are seven stades¹ between the temple and the ancient city which was then besieged. These Cræsus attacked first; but thereafter he attacked all the Ionians and Æolians in turn, bringing one charge against this city and another against that. And those in whom he could find greater offence, he charged with greater faults, but some he charged with trifles. And when at length the Greeks in Asia were subdued and made tributary, then Cræsus purposed to build ships and lay hands on the people of the isles. But when he had all things ready for the building of the ships, there came to Sardis, as some say, Bias of Priene, but as others say, Pittacus of Mytilene, and prevented the building of the ships; for when Cræsus asked him if there was any new thing in Greece, he said: O king, the people of the isles are buying ten thousand horses, having in mind to make war against thee at Sardis. And Cræsus, believing that he spake true, said: O that the gods might put this thing in the hearts of the people of the isles, to come against the children of Lydia on horseback. And he answered and said: O king, it seemeth me that thou dost earnestly pray to catch the people of the isles on land riding horses; and thy expectation of the event is reasonable. But what else deemest thou that the people of the isles pray for, since ever they heard that thou art in act to build ships against them, than to catch the Lydians at sea, to the end that they may take vengeance on them for the Greeks who dwell in the continent, whom thou hast

¹ One stade equals approximately one furlong.

brought into bondage? Then Cræsus was pleased exceedingly with the conclusion; and because the fellow seemed to speak fitly, he hearkened unto him, and ceased from the building of ships and covenanted friendship with the Ionians that dwell in the isles. And time went by, and wellnigh all that dwell on this side the river Halys were subdued; for except the Cilicians and the Lycians Cræsus had made all the rest subject unto him. And these are the Lydians, the Phrygians, the Mysians, the Mariandyni, the Chalybes, the Paphlagonians, the Thracians both Thyni and Bithyni, the Carians, the Ionians, the Dorians, the Æolians and the Pamphylians. And when these were subdued, there came one by one to Sardis, which prospered and was wealthy, all the wise men of Greece that were alive at that time, and among them Solon of Athens, who made laws for the Athenians at their command, and thereafter sojourned abroad ten years, having sailed away, as he pretended, to see the world, but in truth to the end that he might not be constrained to dissolve any of the laws that he had set up; for the Athenians themselves were not able to do this, because they were bound by great oaths that for ten years they would obey whatsoever laws Solon should establish for them. For this cause Solon went abroad, and came to Egypt unto Amasis and also to Sardis unto Cræsus. And when he came, he was entertained in the palace by Cræsus; and on the third or the fourth day after, at Cræsus' bidding servants led Solon round about the treasuries and shewed him all the greatness and splendour thereof. And after he had viewed all things and considered them, then in due season Cræsus asked him this: Athenian stranger, great report of thee hath reached us, both as touching thy wisdom and thy wanderings, how that from love of knowledge thou hast passed over many lands to behold them. Now therefore the desire is upon me to ask thee who is the happiest of all men that thou hast seen. Thus he asked, supposing

that he was himself the happiest of men. But Solon flattered him nothing, but looked to the truth, and said: O king, Tellus of Athens. And Cræsus marvelled at what he said, and asked him straitly: Wherein now judgest thou Tellus to be the most happy? And he said: Firstly, Tellus was fortunate in his city; and his sons were fair and good, and he saw children born unto all of them, and all arrived at manhood; and secondly, after being fortunate in his life, as we judge such things, he had a most glorious end thereto; for there was a battle at Eleusis between the Athenians and their neighbours, and Tellus brought up succours and caused a rout of the enemies and died most honourably; and the Athenians buried him publicly in the same place where he fell, and honoured him greatly. And when Solon had pricked Cræsus by all that he spake concerning Tellus, Cræsus asked him who was the next happiest that he had seen, thinking that he should surely win at least the second prize. But he said: Cleobis and Biton. These, who were Argives by race, had ample fortune, and moreover strength of body so great that both alike were winners in the games and this story also is told. There was a festival of Hera at Argos, and their mother must by all means ride to the temple in a car; yet the oxen came not from the field in due time. And because there was no other way, the young men got down under the yoke themselves and drew the wagon, and on the wagon their mother rode; and they brought her full five and forty stades to the temple. And after they had done these things and been seen of the congregation, they had the best end of life, and God herein shewed plainly that it is better for a man to be dead rather than live. For the men of Argos stood round about and blessed the young men for their strength, and the women blessed their mother for the children she had borne. And their mother was exceeding rejoiced by their deed and the praise they had; and she stood before the image, and prayed that unto Cleobis and Biton, her

children who had honoured her so greatly, the goddess would give that thing which was best for man to have. And after this prayer, when they had sacrificed and feasted, the young men fell asleep there in the temple; and they arose no more, but this was their end. And because they had been good men and true, the people of Argos made statues of them, which they dedicated at Delphi. Upon these then Solon bestowed the second prize of happiness. And Cræsus was wroth and said: But is my own happiness, Athenian stranger, so rejected of thee as nothing worth, that thou deemest me not equal even to private men? And he said: O Cræsus, I do understand the ways of God, that they are all jealousy and troubling; and thou askest me of man's estate. In the length of time a man may see much that he would not, and suffer much also. Lo, I put the limit of man's life at threescore years and ten. These seventy years yield five and twenty thousand and two hundred days, without any intercalated month; but if every other year be made longer by a month, that the seasons may agree, coming round in their due place, the intercalated months in the threescore years and ten are found to be thirty-five, and in these months a thousand and fifty days. Of this whole number of days that go unto the threescore years and ten, even six and twenty thousand and two hundred and fifty, no one day bringeth anything like unto the last. Therefore, O Cræsus, man is wholly chance. As for thee, I perceive that thou art greatly rich, and also reignest over many men. Howbeit I call thee not yet by that name concerning which thou askedst me, until I hear that thou hast ended thy span well. For the greatly rich is not a whit happier than he that hath enough for the day, except fortune bear company with him, so that he end his life well, in the possession of all good things. Many men that be exceeding rich are unhappy; and many that have a modest livelihood are fortunate. He that is greatly rich yet unhappy excelleth

the fortunate in two things alone; but the fortunate excelleth the rich and unhappy in many. The rich is more able to accomplish his desire and to bear great calamity, when it falleth on him; but the fortunate excelleth him in these things: calamity and desire he is not able to support like the other, but his good fortune keepeth them from him, and he is without knowledge of sickness, or experience of evils, and hath goodly children and comeliness of form. And if besides he end his life well, this is he whom thou seekest, the man that is worthy to be called happy; but until he die, do thou hold back and call him not yet happy, but fortunate. *Now all these things together it is impossible for one man to obtain. But even as no land sufficeth to provide all things herself, but hath one thing and lacketh another, and whichsoever hath most is the best, so also no one man's person is self-sufficient, (for one thing it hath, but of another it is in need,) and whosoever hath most, and so continueth, and finally endeth his life agreeably, this man in my judgement, O king, hath a right to win that name.* For we must needs consider the end of every matter, how it will issue; for many unto whom God gave a sight of happiness he hath destroyed root and branch. Now haply saying thus Solon found no favour with Cræsus; and he made no account of him, but sent him away, deeming him exceeding foolish to despise the present good and bid men look to the end of every matter.

But after Solon departed, straightway great vengeance from God came upon Cræsus, because, as I suppose, he held himself to be happiest of all men; for as he slept there appeared unto him a dream which shewed him the truth about the evils which were to come to pass touching his son. Now Cræsus had two sons, whereof the one was useless, because he was dumb, but the other was by far the first of his generation in all things. And his name was Atys. Concerning this one the dream signified unto Cræsus that he should lose him smitten with an iron spear. And after he

awoke and had considered with himself, then for fear of the dream he took a wife unto his son; and whereas he was wont to command the Lydians in war, he nevermore sent him forth on such a business; and the javelins and the darts and all such things as men use in war he carried out from the men's apartments into the chambers and heaped them up together, lest one of them, as it hung, should fall upon his son. And while he had in hand the marriage of his son, there came to Sardis a man that had suffered a misfortune and whose hands were defiled; and he was a Phrygian by race and of the blood royal. And this man, entering into the house of Cræsus, requested to obtain purification according to the law of the land. And Cræsus purified him. (Now the purification of the Lydians is like that of the Greeks.) But after Cræsus had done the customary acts, he enquired from whence he came and who he was, saying thus: Who art thou, fellow, and from whence in Phrygia art thou come to sit at my hearth? And moreover what man or woman hast thou slain? And he answered: O king, I am a son of Gordias the son of Midas, and my name is Adrastus; and I slew my brother unwittingly, and have been driven out by my father and deprived of all. And Cræsus answered him with these words: Then thou art indeed the offspring of friends, and among friends thou hast come; here thou shalt want for nothing, so long as thou abidest in our house. But this calamity do thou bear as lightly as thou canst, and so thou shalt profit most. So he lodged in the house of Cræsus. But about this time there arose on Olympus in Mysia a great monster of a boar; and the same was wont to set forth from this mountain and destroy the labours of the Mysians. And oftentimes the Mysians went forth against him; yet they did him no harm, but rather received harm from him. And at last messengers came to Cræsus from the Mysians and spake thus: O king, an exceeding great and mighty boar hath appeared in our land, which destroyeth

our labours. The same, for all our zeal, we are not able to take. Now therefore, we beseech thee to send with us thy son and the best of the young men, and also hounds, that we may destroy him from out of the land. Thus they requested. But Cræsus, remembering the sayings of the dream, spake unto them thus: As for my son, make no more mention of him; for I will not send him with you, because he is new married, and at present is busy therewith. Howbeit the best of the Lydians and all my pack of hounds I will send, and will exhort them that go to do all diligence to help you to destroy the beast out of the land. Thus he answered, and the Mysians were contented therewith. But there entered after them the son of Cræsus, who had heard the request of the Mysians; and when Cræsus refused to send his son with them, the young man spake unto him thus: Of old, father, the fairest and noblest pursuits were mine, to go forth to war and to the chase and win renown. But now thou hast shut me out from both, albeit thou hast seen in me neither any cowardice nor faint-heartedness. And now with what countenance shall I be seen walking to and from the market place? What manner of fellow shall I seem unto the citizens? And as for my new married wife, with what manner of man shall she deem that she inhabiteth? Therefore do thou either release me to go to the hunt, or convince me that these things are better for me thus. Then Cræsus answered him with these words: O my son, I have seen in thee neither cowardice nor any other unseemly thing, that I should do thus; but a dream appeared to me in my sleep, and said that thou shouldest be short-lived; for thou shouldest perish by an iron spear. By reason of this vision I was eager to get thee this marriage, and I send thee not forth upon adventures, but keep guard over thee, if haply I may contrive to preserve thee during the space of my life. For, lo, thou art my one and only son; for my other son that is mute, I reckon as though he were not. Then

the young man answered him with these words: I pardon thee, father, that thou keepest watch over me, if thou sawest such a vision; but it is right that I should shew thee a thing that thou perceivest not, but which is hid from thee. Thou sayest, the dream said that I should die by an iron spear. But what manner of hands hath a boar, and what manner of iron spear, that thou shouldest be afraid? For if it were told thee that I should die by a tusk or by aught else that pertaineth unto a boar, then oughtest thou to do as thou doest; but the dream said, by a spear. Seeing therefore our strife is not with men, let me go. And Cræsus answered: My son, I confess thou prevailest over me by thy interpretation of the dream. Therefore, since thou hast prevailed, I change my mind and do let thee go to the chase. And when he had said this, Cræsus sent for the Phrygian Adrastus. And when he came, he spake unto him thus: Adrastus, when thou wast smitten by a sore calamity, wherewith I reproach thee not, I did purify thee, and took thee in, and have sheltered thee in my house, providing all charges. Now therefore, seeing thou art bound to recompense me with good deeds, as I have already done good to thee, I desire thee to be my son's keeper, when he goeth forth to the chase, lest some evil-doers fall upon you by the way, to do you harm. And beside this, thou also oughtest to go where thou mayest make thyself famous by thy deeds; for such is the example of thy fathers, and thou hast strength of body. But Adrastus answered: O king, if it had been otherwise, I should not have gone upon such an errand; for neither is it seemly that one afflicted with such calamity should go among his fellows that are more fortunate, nor have I the desire, but for manifold reasons I should have refrained. Howbeit, since thou art eager and I must needs do thy pleasure, because I am bound to recompense thee with good deeds, I am ready to do these things; and be thou sure that thy son, whom thou exhortest me to keep, shall return

to thee without harm, if his keeper can make it so. With these words he answered Cræsus; and thereafter they set forth, provided with the best of the young men, and with hounds. And being come to mount Olympus, they sought for the beast; and when they had found him, they stood round about and cast at him. Then the stranger, even he that was purified of the murder, whose name was Adrastus,¹ cast at the boar, but missed him and hit the son of Cræsus. So he was smitten with the spear, and the prophecy of the dream was fulfilled. But there ran one to bring word to Cræsus of that which was come to pass; and he came to Sardis, and told him of the hunt and of his son's end. And Cræsus was utterly confounded by the death of his son; and he complained all the more because the man whom he himself, purified of murder had slain him. And being fearfully vexed with his calamity, he called on Zeus the Purifier, testifying what things he had suffered of the stranger, and also upon Zeus of the Hearth and of Friendship: on Zeus of the Hearth, because he had received the stranger in his house and knew not that he was fattening the slayer of his son, and on Zeus of Friendship, because he sent him with his son to be his keeper and had found him his worst enemy. And after this the Lydians arrived, bearing the corpse. And behind the corpse followed the slayer. And he stood before the corpse and delivered himself unto Cræsus, stretching forth his hands and commanding him to slay him over the corpse, saying that after his former calamity he had now ruined the man who purified him, and it was not possible for him to live. But Cræsus, when he heard these things, took compassion upon Adrastus, albeit he was in so great evil of his own; and he said unto him: Of thee, stranger, I have full satisfaction, in that thou condemnest thyself to death. But thou art not the cause of this my trouble, saving in so far as thou didst unwittingly bring it

¹ i.e. unescapable.

to pass, but rather some god, who already had sent me signs of what should be. Then Cræsus buried his son as was fitting. But when the people were departed from about the tomb, Adrastus the son of Gordias the son of Midas, he that was the slayer of his own brother and slayer of the son of the man that purified him, slew himself upon the grave, confessing that of all men whereof he knew his calamity was the heaviest.

Now for two years Cræsus sat in deep mourning because of the loss of his son; but thereafter the putting down of the dominion of Astyages the son of Cyaxares by Cyrus the son of Cambyses¹ and the waxing of the affairs of the Persians made Cræsus to cease from mourning, and gave him to think whether by any means, ere the Persians became great, he might prevent their power from waxing. And after he thought thereon, he straightway sent messengers, some this way and some that, to test the oracles in Greece and the oracle in Libya. Some he sent to Delphi, and others to Abæ in Phocis, and others to Dodona; and sundry were sent to Amphiaræus and to Trophonius, and some to Branchidæ in the land of Miletus. These were the Grecian oracles whereunto Cræsus sent messengers to get divination; but he sent others to Libya unto Ammon, to enquire of the god. Now his purpose in sending hither and thither was to learn if the oracles had any wisdom; so that, if they were found to know the truth, he might send a second time and ask them whether he should make war against Persia. And when he sent the Lydians to test the oracles, he charged them thus, that from the day they set forth from Sardis they should keep count of the days and on the hundredth enquire of the oracles and ask what Cræsus the son of Alyattes, king of the Lydians, was doing; and whatsoever each of the oracles should prophesy they should write down and bring back to him. Now what the other oracles prophesied is told

¹ See Chapters 108-30.

by none; but at Delphi, as soon as the Lydians entered into the hall to enquire of the god, before they asked the question they were charged with, the Pythia spake thus in hexameter measure:

I know the number of the sands and the measures of the sea;
I comprehend the dumb, and hear him that speaketh not.
A smell is come about my senses of a stout-hided tortoise,
Seethed in a vessel of brass with the meat of a lamb;
Brass is spread beneath it, and with brass it is clad.

These things, when the Pythia prophesied them, the Lydians wrote down; and they departed and returned unto Sardis. And when the others that had been sent out were also come bringing their answers, then Cræsus unfolded the writings one by one and looked thereon. And none of them liked him, until he read that which came from Delphi, which straightway he did accept and worshipped, deeming that the only oracle was that at Delphi, because it had found out what he did. For after he had sent the messengers to the several oracles, he waited for the appointed day, and devised a thing impossible to guess: he cut in pieces a tortoise and a lamb, and himself seethed them together in a cauldron of brass, which he covered with a brasen lid. So at Delphi it was prophesied unto Cræsus as I have said. But as for the answer of the oracle of Amphiaraüs, I am not able to say what he prophesied to the Lydians when they had performed the customary rites in the temple; for it is not told. Howbeit Cræsus deemed Amphiaraüs also to possess an oracle that could not lie. Thereafter he propitiated the god of Delphi with great sacrifices; for he sacrificed full three thousand sacrificial beasts, and heaping in a great pile couches covered with gold and with silver, and basons of gold, and purple cloaks and tunics, he burned them, thinking that he should thereby gain the god's favour more. And he proclaimed to all the Lydians that every man of them should sacrifice what-

soever each could. And when the sacrifice was over, he melted down gold in abundance and cast half-bricks therewith, making them of six hands' breadth upon the longer sides, and three hands' breath upon the shorter, and a hand's breath in thickness, and an hundred and seventeen in number. And four of these were of refined gold, weighing each two talents and a half; but the residue were of white gold,¹ and the weight thereof two talents. He caused also to be made an image of a lion weighing ten talents. This same lion, in the day that the temple at Delphi was burned down, fell from off the half-bricks, (for on these it stood,) and lieth now in the treasury of the Corinthians, weighing six talents and a half; for three talents and a half were molten from it. And when Cræsus had completed these offerings, he sent them to Delphi, and these others with them: two bowls of great size, a golden and a silvern, whereof the golden stood on the right hand as one entereth into the temple, and the silvern on the left hand. These also were removed at the time that the temple was burned down, and the golden one standeth in the treasury of Clazomenæ, weighing eight talents and a half and twelve minæ,² and the silvern one standeth at the corner of the fore-temple, holding six hundred amphores;³ (for wine is mixed therein by the people of Delphi at the Theophania.) And the people of Delphi say that it is a work of Theodorus of Samos, and so I deem, for it seemeth unto me to be no ordinary work. And Cræsus sent also four silver cruses, which stand in the treasury of the Corinthians. And he dedicated two sprinklers, a golden and a silvern; and on the golden is inscribed writing which saith that it is an offering of the Lacedæmonians. Howbeit the writing saith not truly; for this also is from Cræsus, but a certain man of Delphi made the inscription, desiring to do the Lacedæmonians a pleasure; whose

¹ Gold and silver alloy. ² One mina equals one-sixtieth of a talent.

³ One amphore equals approximately nine gallons.

name though I know, I will not mention. But the figure of a boy, through whose hand the water floweth, doth indeed pertain to the Lacedæmonians, but neither the one sprinkler nor the other. Together with these Cræsus sent many other offerings of bullion, and among them round ingots of silver, and moreover a golden figure of a woman, three cubits high, which the men of Delphi say is an image of the woman that baked Cræsus' bread. And Cræsus dedicated moreover the ornaments from his own wife's neck and the girdles that she wore. These offerings he sent to Delphi; but to Amphiaräus, hearing of his valour and his calamity, he dedicated a buckler all of gold and a spear of solid gold, the shaft being golden like the head. And both these offerings were yet lying in Thebes, in the temple of Apollo Ismenius, even unto my day.

Now Cræsus charged the Lydians that were to take these gifts to the temples, to enquire of the oracles whether Cræsus should make war against the Persians and whether he should take any host for his friends. And when the Lydians came to the places whereunto they were sent, and had dedicated the offerings, they enquired of the oracles, saying: Cræsus, the king of the Lydians and of other nations, deeming that the only oracles among men are yours, hath given you gifts worthy of your divination; and now he asketh you whether he shall make war against the Persians and whether he shall take any host for his confederates. Thus they asked; and the judgements of both oracles concurred, foretelling Cræsus that if he made war against the Persians, he should humble a great empire. And they counselled him to find out the most powerful of the Greeks and make them his friends. And after the prophecies were reported and Cræsus learned them, he was exceedingly pleased with the oracles, expecting that he should surely humble the empire of Cyrus; and he sent again to Delphi, and learning the number of the people, he presented them with two staters of gold apiece. And the people of Delphi in return

gave Cræsus and the Lydians the first asking of the oracle, and freedom of tax, and solemn seats, and permission for ever, unto any of them that would, to become a citizen of Delphi. And Cræsus, having given presents to the people of Delphi, consulted the oracle a third time; for when once he had gotten truth from the oracle, he took his fill thereof. And he consulted the oracle, and asked whether his rule should endure for long. And the Pythia prophesied unto him thus:

Whenso a mule shall be king over the Medes,
Then, tenderfooted Lydian, do thou flee by pebbly Hermus;
Stay not, neither be thou ashamed to be a coward.

These sayings, when they came to him, pleased Cræsus most of all by far; for he was sure that a mule should never reign over the Medes instead of a man, and therefore he also and his descendants should never lose the kingdom. After this he considered and enquired which of the Greeks were most powerful, that he might make them his friends. And enquiring he found that the Lacedæmonians were the most eminent of the Dorian race, and the Athenians of the Ionian. [¹For these were the principal races, whereof the one was in old time Pelasgian, and the other Greek; and the one hath never departed from its home, but the other hath wandered exceeding far. For in the days of king Deucalion they dwelt in the land of Phthia, and in the days of Dorus the son of Hellen in the country under Ossa and Olympus, which is called Hestiaëotis. And when they were driven from Hestiaëotis by the tribe of Cadmus, they dwelt in Pindus and were called Macedonian. And from thence again they removed into Dryopis, and from Dryopis came at length into the Peloponnese and were called Dorian. But what tongue the Pelasgians spake I am not able to say with certainty; howbeit, if one may infer from those

¹ Later addition by Herodotus; compare 1, 143; 2, 51; 171.

that still remain of the Pelasgians who established the city of Creston above the Tyrrhenians (who once were neighbours to the people now called Dorians, at the time when they inhabited the land which now is called Thessaliotis,) and also of the Pelasgians who established Placia and Scylace in the Hellespont (having been fellow countrymen of the Athenians and of all the other cities that were Pelasgian and have changed their name)—if, I say, one may infer from these, the Pelasgians were speakers of a barbarian tongue. Therefore, if all the Pelasgians were like these, then the Athenians, who are a Pelasgian race, learned a new tongue at the time that they changed into Greeks; for neither the people of Creston nor the people of Placia have the same tongue as any of their present neighbours, but are of the same tongue one with another, and shew thereby that they still hold fast the fashion of speech which they brought with them when they removed into these places. But the Greek people, as it seemeth unto me, hath used the same tongue always, since ever it began; *howbeit, when it was parted from the Pelasgian, it was weak*; and from a small beginning it hath waxen into a great multitude, because many barbarian nations were added thereunto, and among them, as I think, the Pelasgians.]

But of these two nations Cræsus learned that the Athenians were divided, and oppressed by Pisistratus the son of Hippocrates, who at that time was tyrant over the Athenians. For to Hippocrates, who was a private citizen, came a great sign when he was present at the festival at Olympia; for after he had slain the beasts of sacrifice, the cauldrons full of flesh and water, which were standing on the logs, did seethe without fire, and boil over. And Chilon the Lacedæmonian happening by and seeing the sign counselled Hippocrates not to bring a wife into his house to bear children, but if he chanced to have a wife, then to send her forth, and if he chanced to have a son, to renounce him. Howbeit

Hippocrates would not hearken unto Chilon admonishing him thus; and thereafter this Pisistratus was born to him. And when the Athenians of the coast and those of the plain were at strife, and Megacles the son of Alcmeon was captain of the one party and Lycurgus the son of Aristolaïdes captain of the other party, Pisistratus set his heart on being tyrant, and raised a third faction. And having gathered together a party and made himself in name the leader of the men of the hill country, he contrived thus. He wounded himself and his mules, and drove his cart into the market place, saying that he had escaped from his foes who would have slain him as he rode afield; and he besought the people that he might obtain of them some protection, seeing he had already got good repute in his captaincy against the men of Megara, when he took Nisæa and wrought other great deeds. And the Athenian people were deceived and permitted him to choose three hundred of the citizens, who were not called the spearbearers of Pisistratus but his stavebearers; for they walked behind him with wooden staves in their hands. And these men made head with Pisistratus and took the citadel. Then Pisistratus ruled the Athenians, not overturning the offices that existed neither altering the statutes, but governing the city after the established fashion and ordering it fair and well. But after no long time the parties of Megacles and of Lycurgus came to be of one mind and drove Pisistratus out. Thus did Pisistratus get Athens the first time and lose it again before his tyranny was as yet well founded. But they, having driven out Pisistratus, were once more at strife one with another. And being harassed by the strife, Megacles sent ambassadors to Pisistratus to ask if he would take his daughter to wife at the price of the tyranny. And Pisistratus accepted his condition and agreed with him upon that price. Then they devised for his return by far the most foolish trick, as I think, that ever was (*seeing the Greek race was separated of old from the barbarians, as*

being subtler and more removed from simpleness and folly,) if in truth at that time these men thus devised among the Athenians, who are said to be the first of the Greeks in wisdom. In the village of Pæania was a woman whose name was Phye, three fingers' breadth short of four cubits in stature and fair to look upon besides. This woman they apparelled with a panoply, and set her on a chariot, and taught her the attitude wherein she was like to appear most comely. Then they rode to the town, sending on criers to run before, who came into the town and proclaimed the tidings they were charged withal, saying thus: O Athenians, receive with good will Pisistratus, whom Athena herself hath honoured most of all men and bringeth back to her own citadel. These things they said, going to and fro; and straightway the report came unto the villages that Athena was bringing Pisistratus back; and the people in the town, believing that the woman was the very goddess, did worship the human creature and receive Pisistratus. And when he had gotten the tyranny again in the fashion aforesaid, Pisistratus married Megacles' daughter according to his covenant with Megacles. But inasmuch as he already had sons that were youths, and the house of Alcmeon was said to be polluted, he desired not children to be born unto him of his new married wife, but lay with her in a manner unlawful. Now at first the woman hid these things; but afterward she told them to her mother, whether it was that her mother asked her or not; and her mother told her husband. And Megacles was incensed to be slighted by Pisistratus, and in his present wrath he put aside his quarrel with the other party. Then Pisistratus perceiving what was afoot against him departed out of the land altogether, and came to Eretria, and there took counsel together with his sons. And Hippias' counsel prevailed, that they should recover the tyranny again. Thereafter they collected gifts from all the cities everywhere that owed them any favour; and though many gave much

money, the Thebans surpassed them all in giving. And in the fullness of time, to use few words, they had all things prepared for their return; for Argives came from the Peloponnese for hire, and a man of Naxos whose name was Lygdamis, who came of his own free will, did much diligence and brought money and men. And they set forth from Eretria, and came again in the eleventh year. And the first place in Attica which they took was Marathon. And as they were encamped there, the men of their party came to them from the town, and from the villages others flowed in, to whom tyranny was more welcome than freedom; and these all pitched together. Now the Athenians in the town, while Pisistratus was collecting his money and afterwards when he got Marathon, took no heed; but when they learned that from Marathon he was marching toward the town, then they came forth against him. So they, with all their host, went against the exiles; and Pisistratus and his men, setting forth from Marathon, went against the town; and they met at the temple of Athena Pallenis, and pitched face to face. Then by the grace of God Amphilytus of Acarnania, a soothsayer, appeared unto Pisistratus, and drew near, and prophesied in hexameter measure, saying thus:

The net is cast, and the toils are spread out;

The tunnies shall come shoaling in the moonlight night.

Thus he prophesied to Pisistratus, being inspired. And Pisistratus comprehended the oracle; and saying that he accepted the prophecy, he led his army to battle. Now the Athenians from the town had at that time betaken them to supper, and divers of them had finished supper and were at dice or asleep. And Pisistratus and his men, falling upon the Athenians, put them to flight. Then, as they fled, Pisistratus devised an exceeding subtil plan, to the end that the Athenians might not make head any more but be scattered. He caused his sons to mount their horses and sent

them on before. And they overtook those that fled, and spake what Pisistratus had charged them withal, bidding the people be of good cheer and depart each unto his home. And the Athenians obeyed; and Pisistratus got Athens the third time and fortified his tyranny with many hirelings and revenues, which came in partly from Attica and partly from the river Strymon; and he took for hostages the children of those Athenians that had remained behind and not fled forthwith, and put them in Naxos; for Pisistratus conquered Naxos also by war, and gave it in charge to Lygdamis. And besides these things he purified the isle of Delos according to the oracles; and he purified it thus. So far as the eye seeth from the temple, in all that space he digged up the dead bodies and carried them to another place in Delos. So Pisistratus was tyrant at Athens; and some of the Athenians were fallen in the battle, and others had fled from their country with the house of Alcmeon.

So Cræsus learned that at this time the Athenians were faring thus; but of the Lacedæmonians he heard that they had escaped from great troubles and were now prevailing in war over the people of Tegea. For while Leon and Hegesicles were kings at Sparta, the Lacedæmonians prospered in their other wars, but were worsted by the people of Tegea alone. And yet earlier their laws among themselves had been the worst in all Greece, and with strangers they would have no dealings. But they changed their laws to good ones thus. Lycurgus, who was a man of reputation among the Spartans, went to the oracle at Delphi; and as soon as he entered into the hall, the Pythia spake thus:

Thou, Lycurgus, who comest into my rich shrine,
Art beloved of Zeus and of all who have their dwelling in
Olympus.

I question whether to declare thee god or man:
Howbeit I rather deem thee god, Lycurgus.

Some there are who say that beside these things the Pythia also declared unto him the ordinances which are now established at Sparta. But according to the Lacedæmonians themselves, Lycurgus brought them from Crete after he received charge of the kingdom in the name of Leobotes his brother's son, who was king of Sparta. For as soon as he received charge of the kingdom, he changed all the laws, and took care that they should not be transgressed. And after that Lycurgus established the ordinances pertaining to war, the squadrons and the companies and the messes. He established also the ephors¹ and the elders. Thus they changed their ways and received good laws. And when Lycurgus died, they founded a temple to him; and they reverence him greatly. And inasmuch as the land was good and the number of their nation not small, they sprang up and flourished. And they were no longer satisfied to keep the peace, but decided that they were mightier than the Arcadians, and consulted the oracle at Delphi if they might take the whole country of the Arcadians. But the Pythia answered them thus:

Dost thou ask of me Arcadia? 'Tis a great thing thou askest;
I'll not give.

Many men there be in Arcadia, eaters of acorns,
And these shall hinder thee. Yet I do not begrudge thee:
I will give thee Tegea to beat with the feet in dance,
And the fair plain thereof to measure off with the line.

When these sayings were reported and the Lacedæmonians heard them, they left the other Arcadians in peace, and took fetters, and went to war against the men of Tegea, putting their trust in a deceitful oracle and thinking that they should bring the people of Tegea into bondage. But they were worsted in the conflict; and so many as were taken alive wore the fetters which they brought

¹ The chief magistrates at Sparta.

themselves, and measured off the plain of Tegea with the line, and tilled it. And these fetters, wherein they were bound, were preserved in Tegea even unto my day, hanging around the temple of Athena Alea. So in the former war they were continually worsted in their strife with the men of Tegea. But about the time of Cræsus and the reign of Anaxandrides and Ariston in Lacedæmon, the Spartans had already gotten the upper hand in the war. And they got it after this fashion. When they were ever worsted in the war by the people of Tegea, they sent messengers to Delphi, and enquired which of the gods they should propitiate to get the better of the people of Tegea. And the Pythia answered that they should bring home the bones of Orestes the son of Agamemnon. But as they were not able to find out the tomb of Orestes, they sent again to the god, to ask the place where Orestes lay. And when the messengers enquired this, the Pythia answered them so:

There is a certain Tegea, in a level place in Arcadia.

Two winds breathe there under mighty constraint,

And die is laid on counter-die, and grief on grief.

There doth earth, the giver of life, hold Agamemnon's son,

Whom if thou fetch from Tegea, thou shalt be a strong helper.

But when the Lacedæmonians heard this, they were no less far from the discovery. Howbeit they searched everywhere, until Lichas, who was one of the Spartans called Good-doers, found the answer. Now the Good-doers are the five eldest that quit the cavalry each year; who in the year in which they quit the cavalry must not rest from serving the state of Sparta on errands hither and thither. Of these men was Lichas, who found what they sought in Tegea by good fortune and subtilty. At that season there were dealings with the people of Tegea; and he went into a smithy and watched iron beaten out, and marvelled to see the

work. And when the smith perceived him marvelling, he ceased from his labour, and said: Verily now, Laconian stranger, if thou hadst seen the thing that I have, thou hadst marvelled indeed, if thou thinkest the working of iron such a marvel. I desired to make a well in this court; and as I digged, I chanced upon a coffin seven cubits long; and because I disbelieved that men were ever taller than those that live now, I opened it and saw that the corpse was equal in length to the coffin. And when I had measured it, I covered it with earth again. So the smith told Lichas what he had seen. But Lichas took these things to heart, and concluded that this was Orestes according to the oracle. And thus he interpreted it: seeing the smith's two bellows, he concluded that these were the winds, and the anvil and the hammer the die and the counter-die, and the iron beaten out the grief laid on grief, conjecturing it for this reason, that iron was contrived for man's harm. And when he had interpreted the thing, he returned to Sparta and shewed the Lacedæmonians the whole matter. And they in pretence brought an accusation against him and drove him out. And he went to Tegea, and told the smith his calamity, and sought to hire of him the court. And though at first he would not lease it, yet after a while he persuaded him, and dwelt therein. Then he digged up the grave and gathered the bones together and departed with them to Sparta. And from that time, whensoever they made trial one of another, the Lacedæmonians had the upper hand in the war by far. And already the greater part of the Peloponnese was conquered by them.

Now when Cræsus learned all these things, he sent to Sparta messengers bearing gifts, who should pray for an alliance; and he charged them what things they must say. And they came, and said: We were sent by Cræsus, the king of the Lydians and of other nations, who saith thus: O Lacedæmonians, the god hath bidden me make the Greek my friend. Therefore, because I

learn that ye are the chief people of Greece, I proclaim unto you that according to the oracle I desire to become your friend and ally, without guile or deceit. These things Cræsus spake by his messengers; and the Lacedæmonians, who had also heard the oracle that was given to Cræsus, were rejoiced at the coming of the Lydians, and took oaths of friendship and alliance. Now they were already under obligation for certain benefits done to them by Cræsus formerly; for the Lacedæmonians sent to Sardis to buy gold, wishing to use it for the image of Apollo which is now established at Thornax in Laconia; and when they would have bought it, Cræsus gave it them as a present. So the Lacedæmonians accepted the alliance both for this reason and also because Cræsus had preferred them before all the Greeks, in choosing them for his friends. And not only were they ready to help him when he should call, but they caused to be made a brassen bowl covered with figures about the outside of the brim and large enough to hold three hundred amphores; and they set out to take it to Cræsus, desiring to give him a present in return. Howbeit this bowl never came to Sardis, for a reason that is differently reported. The Lacedæmonians say, that when the bowl came nigh unto Samos on the way to Sardis, the Samians learned thereof, and sailed forth in long ships, and seized it; but the Samians themselves say, that when the Lacedæmonians that were taking the bowl heard that Cræsus and Sardis were captured, and they were come too late, they sold the bowl in Samos, and private men bought it and dedicated it in the temple of Hera. And peradventure, if they sold it, they might say, when they arrived at Sparta, that it was seized from them by the Samians. Thus it came to pass concerning the bowl.

But Cræsus, mistaking the oracle, made war into Cappadocia, expecting to put down Cyrus and the power of the Persians. And as Cræsus prepared him for war against the Persians, a

certain Lydian whose name was Sandanis, who was held wise even before, but who after this judgement had great repute among the Lydians, counselled Cræsus thus: Such, O king, are the men against whom thou preparest thee to make war: they wear breeches of leather, and their other raiment is of leather also; they eat not so much as they desire but so much as they have, because theirs is a rough country. Moreover they use not wine, but are drinkers of water; and figs they have not for dainties, nor any other good thing at all. Firstly, then, if thou conquerest, what canst thou take from them that have nothing? And secondly, if thou be conquered, see how many good things thou wilt lose. For when they have tasted of our good things, they will hold fast thereto, neither shall it be possible to thrust them away. As for me, I give thanks to the gods that they put it not in the hearts of the Persians to war against the Lydians. Howbeit, so saying, he persuaded not Cræsus.

Now the Cappadocians are by the Greeks called Syrians. And before the Persians got the empire, these Syrians were subject unto the Medes; but at that time they were subject unto Cyrus. For the border between the empire of the Medes and the empire of the Lydians was the river Halys, which floweth from a mountain of Armenia through Cilicia; and afterwards it floweth with the Matieni upon the right hand, and the Phrygians on the left hand; and as it passeth by these, and floweth on toward the north, it divideth the Syrians on the right hand from the Paphlagonians on the left. Thus the river Halys doth wellnigh separate off all the lower part of Asia, from the sea wherein Cyprus lieth even to the Pontus Euxinus. And hereabouts is the narrowest part of all this land, a journey of five days across for a fast traveller.

Now Cræsus made war into Cappadocia for these causes: from a desire for land, wishing to add it to his own dominion, and also the more especially because he put his trust in the oracle and

desired to be avenged upon Cyrus for Astyages. For Astyages the son of Cyaxares, who was Cræsus' brother-in-law and king of the Medes, had been conquered by Cyrus the son of Cambyses. Now he became brother-in-law to Cræsus thus. A band of the Scythian herdsmen quarrelled with their fellows and withdrew into the land of the Medes. And the tyrant of the Medes at that time was Cyaxares the son of Phraortes the son of Deïoces; and at first he intreated these Scythians well, because they were suppliants; and he made much of them, and gave boys into their charge to learn their speech and their craft with the bow. But as time went by and the Scythians ever went hunting and ever brought something back, one day it came to pass that they took naught. And when they returned with empty hands, Cyaxares intreated them exceeding harshly and despitefully; for as he shewed plainly he was of an evil temper. And they, being so served by Cyaxares, and considering that they had not deserved such treatment, decided to take one of the apprentices that they had among them and cut him in pieces, and then, having dressed him as they were wont to dress wild animals, to take the meat and give it to Cyaxares as though it had been venison, and after giving it unto him, to get them with all speed to Alyattes the son of Sadyattes at Sardis. And so it came to pass; for Cyaxares and his guests did taste of that meat, and the Scythians, when they had done this thing, went and became suppliants of Alyattes. Thereafter, because Alyattes would not give up the Scythians to Cyaxares when he required them, there had been war between the Lydians and the Medes for five years; wherein oftentimes the Medes worsted the Lydians, and oftentimes the Lydians worsted the Medes. But in the sixth year, as they warred with like success, it came to pass, when there was a conflict, that after the battle was joined the day became suddenly night. (This vanishment of the day Thales of Miletus had foretold the Ionians, and had

appointed as the term thereof this very year wherein it came to pass.) But when the Lydians and the Medes saw that it was night instead of day, they ceased from fighting, and both were the more desirous that there should be peace between them. Those that reconciled them were Syennesis of Cilicia and Labynetus of Babylonia. These did not only cause the peace to be made between them but also brought to pass an exchange of marriages; for they persuaded Alyattes to give his daughter Aryenis to Astyages the son of Cyaxares, and * * *; for covenants are not wont to be lasting without a strong bond. (Now these peoples take oaths in the same manner as the Greeks, and moreover they scratch their arms until they bleed and lick the blood one of another.)

This Astyages Cyrus had conquered, albeit he was his mother's father, for a cause which I will declare in a place hereafter.¹ This did Cræsus make a reproach to Cyrus; wherefore he sent to the oracles, to know whether he should make war against the Persians, and when there came to him a deceitful prophecy, he supposed that the prophecy was to his advantage, and made war into the dominion of the Persians. Now when Cræsus arrived at the river Halys, then, as I affirm, he caused his army to cross by the bridges that are there; but according to the common story in Greece, Thales of Miletus brought the army across for him. For it is said that when Cræsus was perplexed to know how the host could pass over the river, because at that time the bridges were not yet there, Thales, who was present in the camp, caused the river, which flowed upon the left hand of the host, to flow upon the right also. And he did it thus. He began above the camp, and digged a deep channel, and drew it out in a curve, so that the river might leave the ancient course by this channel and pass behind the camp and fall into the ancient bed again when it had flowed past the camp. Then, as soon as the river was divided

¹ Chapters 123 ff.

in two, both parts were able to be forded. And some say that the ancient course was wholly dried up. Howbeit, I receive not this account; for how could they have crossed when they returned again? But Cræsus, after he passed over with his host and came to that part of Cappadocia which is called Pteria—now Pteria is the strongest place in this country, and lieth on a line with the city Sinope on the Pontus Euxinus—then he encamped there, and wasted the fields of the Syrians. And he took the city of Pteria and brought the people into bondage. He took also all the villages thereabout, and made havoc of the Syrians, which were nowise guilty of the war. But Cyrus gathered together his host, and took with him all the peoples that dwelt betwixt, and came up against Cræsus. But before he set forth with his host, he sent ambassadors to the Ionians and sought to make them rebel against Cræsus. Howbeit the Ionians would not hearken. And when Cyrus was come and encamped over against Cræsus, then in the land of Pteria they made trial one of another in fight. And the battle was stout and many fell on both sides; and at last, when neither had conquered, they parted because night came on. So the two hosts contended thus. But Cræsus was not satisfied with the number of his army; for his host which joined battle was much less than that of Cyrus. And because he was not satisfied therewith, therefore, when on the morrow Cyrus offered not to attack, he marched back to Sardis, having in mind to summon the Egyptians according to their oath (for he had made a league with Amasis that ruled over Egypt, earlier than with the Lacedæmonians); and to send also for the Babylonians, (for with these also he had a league, and the tyrant of the Babylonians at that season was Labynetus); and to call upon the Lacedæmonians likewise to be present at a said time. And having collected all these and gathered together his own army, he was minded, when the winter should be over, to make war in the spring against the

Persians. So purposing Cræsus, when he came to Sardis, sent ambassadors to all his confederacies, to proclaim unto them that they should gather together at Sardis by the fifth month; but the host which he had, that fought against the Persians, even so many of them as were hired strangers, he sent away and dispersed wholly, never expecting that peradventure Cyrus after so equal a contest might lead his host against Sardis. But while Cræsus considered of these things, the whole suburb was filled with snakes. And when they appeared, the horses left off feeding in their pastures and resorted thither and devoured them. And when Cræsus saw this thing, it seemed unto him to be an omen, as indeed it was. And straightway he sent messengers to the interpreters at Telmessus. And the messengers came, and learned of the men of Telmessus what the omen would signify. But it was not given them to bear Cræsus word thereof, for before they sailed back again to Sardis, Cræsus was taken. Howsoever, the men of Telmessus decided thus, that an host of alien tongue was like to come against Cræsus' country and subdue the people thereof, saying that the snake was an offspring of the soil but the horse a beast of war and a stranger. Thus the men of Telmessus answered Cræsus after he was already taken, but when as yet they knew naught of what was come to pass touching Sardis and Cræsus himself.

But Cyrus, when Cræsus marched back after the battle at Pteria, straightway perceived that Cræsus would disperse his host when he came home. And Cyrus took counsel, and found that it was wisdom for him to march as speedily as he could against Sardis, before the force of the Lydians assembled a second time. And as he resolved, so he did; for he led his host into Lydia apace and outstripped the news of his coming. Then Cræsus was in a great strait, because the matter had fallen out otherwise than as he expected. Notwithstanding, he led the Lydians out to battle.

(Now at that season there was no people in Asia more valiant or more mighty than the Lydians. And they fought from horseback, and carried great spears, and were excellent in horsemanship.) And the battle was in the plain which is before the city of Sardis, a great plain and bare, through which the Hyllus and other rivers flow, and fall together into the greatest, which is called Hermus, and which floweth from a mountain sacred to the Mother of Dindymus¹ and issueth into the sea by the city of Phocæa. Then Cyrus, when he saw the Lydians arraying themselves unto battle, fell into dread of the horsemen; and Harpagus a man of Media advising him, he did thus. He assembled together all the camels that followed after his host, bearing the victuals and the gear, and took their burdens from off them; and he set upon them men arrayed in the raiment of horsemen, and furnishing them forth, he appointed them to go before the rest of the army against the horsemen of Cræsus; but the footpeople he commanded to follow after the riders on camels, and behind the footmen he ordained all the horsemen. And when he had set them all in order, he admonished them that they should not spare the other Lydians, but should slay every one that came in their way; but that Cræsus himself they should not slay, even though he should defend himself when he were seized. Thus he admonished them. Now he set the camels over against the horsemen for this reason: an horse feareth a camel, and abideth neither the appearance thereof, when he seeth it, nor the stench thereof, when he smelleth it. For this cause therefore he so contrived, to the end that Cræsus might have no profit of his horsemen, wherewith the Lydian expected to do great deeds. And when they came together in the battle, then as soon as the horses smelt the camels and saw them, they turned away backward, and Cræsus' hope

¹ One of the forms of the 'great goddess' or 'mother goddess', also known as Cybele, and as 'Diana of the Ephesians'.

was undone. Howbeit in this pass the Lydians were not faint-hearted, but as soon as they perceived what was toward, they leaped from their horses and joined battle with the Persians on foot. But in time, when many were fallen on both sides, the Lydians turned to flee, and were driven back within the castle and besieged by the Persians.

So the Persians began the siege. But Cræsus, deeming that the siege would last for a great while, sent out other messengers from the castle to his confederacies. For the first messengers were sent to proclaim that they should gather together in Sardis by the fifth month; but these he sent forth to desire succours with all speed, because Cræsus was besieged. And he sent to his other confederacies and also to Lacedæmon. But it fell out that at that same season the Lacedæmonians were also at strife with the men of Argos touching a place called Thyreæ. For the Lacedæmonians had cut off and taken this Thyreæ, which was in the dominions of Argos. (Now formerly the land to the west thereof as far as Malea also pertained to the Argives, both that which is on the continent and moreover the island Cythera and the other isles.) And when the Argives came to defend their own land, which was cut off from them, they conferred together and agreed that three hundred of either side should fight, and the place should pertain unto which side soever prevailed, but the remainder of the hosts should depart, each unto their own land, neither abide there during the contest, for fear lest, if the armies were present, the one part, seeing their own people worsted, should go to defend them. And when they had made this covenant, they departed; and chosen men of either part were left behind and joined battle. And as they fought, they were found evenly matched; and of six hundred men three only were left, to wit, Alcenor and Chromius of the Argives and Othryades of the Spartans; and these were left because night came on. 'Then the

two Argives, as being conquerors, ran to Argos; but Othryades, the Lacedæmonian, spoiled the dead bodies of the Argives and carried the arms to his own camp, and held himself in his station. And on the morrow both parties came thither, having heard of the event. Then for a while either side affirmed that they were the conquerors, these saying that more of them were left alive, and those declaring that the others had fled but their own man remained and spoiled the dead bodies. But at last with their disputing they fell to and fought. And many fell on both sides, but the Lacedæmonians conquered. Now after that time the Argives shaved their heads, whereas formerly they were bound to wear their hair long; and they made a law under a curse, that none of the Argives should suffer his hair to grow, neither should their women wear gold, till they recovered Thyreæ. But the Lacedæmonians established a contrary law thereto, that whereas before they wore not their hair long, thereafter they should wear it so. And they say that the one man who remained alive of the three hundred, even Othryades, was ashamed to return home to Sparta when his comrades were dead, but put himself to death there in Thyreæ. Such affairs the Spartans had on foot when the ambassador came from Sardis beseeching them to bring help to Cræsus who was besieged. Notwithstanding, when they heard the ambassador, they were minded to go to his aid. But when they had already prepared them and ships were ready, there came other tidings, that the castle of the Lydians was taken and Cræsus held a prisoner. And the Spartans were sore displeased, and desisted.

Now Sardis was taken thus. When it was the fourteenth day that Cræsus had been besieged, Cyrus sent riders up and down through his army and proclaimed that he would give gifts to the man that should mount upon the wall first. But when the army thereupon made trial of the wall, they prospered not. Howbeit, when the rest had desisted, a certain Mardian, whose name was

Hyrœades, assayed the approach at that part of the citadel where no man was set to keep watch, because there was no fear lest it ever be taken at that place. For the citadel is steep thereabouts and inaccessible; and thither alone Meles the former king of Sardis carried not the lion which his concubine bare him. For the men of Telmessus had judged that if the lion were carried round the wall, Sardis should not be able to be taken; and Meles carried it round the rest of the wall, where the citadel was open to the battle, but neglected this place, because it was inaccessible and steep. And this place is on the side of the citadel towards Tmolus. Now Hyrœades the Mardian had on the day before seen one of the Lydians get down at that part of the citadel to fetch a helmet that had rolled down from above, and take it up; and he marked the thing, and laid it to heart. And that day he ascended himself, and other Persians also ascended following him; and when exceeding many had ascended, then Sardis was taken and all the town given to plunder. But as touching Crœsus himself these things came to pass. He had a son, of whom I made mention before,¹ that was goodly in all else, but lacked speech. And in the good time past Crœsus had done everything for him; for besides other things that he devised, he also sent men to Delphi to enquire concerning him. And the Pythia answered him thus:

Thou Lydian by race, king over many, thou greatly foolish
Crœsus,

The cry that thou much prayest for, desire not to hear it in
thine house,

The cry of thy son giving utterance. Nay, better far for thee
that it be not so;

For he shall first cry aloud in an unhappy day.

Now, when the castle was taken, a certain Persian, not knowing

¹ Chapter 34.

Cræsus, went to slay him. And Cræsus, seeing him come on, heeded it not, because of the calamity that was upon him, neither cared he at all if he were to be smitten and die. But when this son that was dumb saw the Persian coming on, his fear was so great that he brake into speech, and said: Fellow, slay not Cræsus. This was the first thing he uttered; but after that he had speech all the days of his life.

So the Persians got Sardis and took Cræsus himself alive, after he had ruled fourteen years, and been besieged fourteen days, and put down his own great empire according to the oracle. And the Persians took him and brought him before Cyrus. Then Cyrus heaped together a great pile and set thereon both Cræsus bound in fetters and seven pair of Lydian youths beside him, either having in mind to offer them as first-fruits to one of the gods, or else desiring to perform a vow; or peradventure, having heard that Cræsus was a pious man, he set him on the pile desiring to know if any divinity would deliver him from being burned alive. Thus did Cyrus. But as Cræsus stood on the pile, albeit he was in so great trouble, he remembered the saying of Solon, that none of the quick was happy; and he perceived that it was spoken by the will of God. And when this thought came into his mind, he moaned aloud after long silence, and called thrice on the name of Solon. And Cyrus, when he heard it, commanded the interpreters to ask Cræsus who was this that he called on; and they drew near, and asked him. And Cræsus awhile held his peace when they asked; but at last, when he was constrained, he said: He is one that I would give great riches to have converse with all tyrants. And because what he said was not comprehensible to them, they asked again what he meant. And when they persevered and made much ado, he told them how there once came to him Solon an Athenian, who, when he had viewed all his good things, despised them, saying thus and thus;

and how all things had happened to him as Solon had said, who spake not a whit more of him than of all mankind, and especially of those that were happy in their own estimation. Now while Cræsus rehearsed these things, the pile was already lit and the outermost parts thereof burning. And when Cyrus heard of the interpreters what things Cræsus had said, he repented and considered that he likewise was a man and was giving alive to the fire another who had not been less than himself in prosperity; and moreover he feared the vengeance of heaven, and reflected that none of the affairs of men is sure. And he commanded to quench the burning with all speed and bring down both Cræsus and those that were with Cræsus. And they assayed it, but were not able any longer to control the fire. Then the Lydians relate that Cræsus perceived the repentance of Cyrus; and when he saw that every man sought to quench the fire but they were no longer able to restrain it, he cried unto Apollo, and called upon him, if he had received of him any pleasant gift, to draw nigh and deliver him out of his present evil. So he called upon the god with weeping; and out of a clear sky and stillness forthwith clouds ran together and a tempest burst forth, and it rained with rain most furious; and the pile was quenched. Thus then Cyrus perceived that Cræsus was beloved of the gods and a good man. And he brought him down from off the pile and asked him this: Cræsus, what man persuaded thee to make war against my land, and to become a foe to me instead of a friend? And he said: Thus did I, O king, by thy good fortune and my own ill fortune. But the cause thereof was the god of the Greeks, which lifted me up to make war. For none is so foolish that he chooseth war instead of peace; for in peace the sons bury the fathers, but in war the fathers bury the sons. But assuredly it was heaven's pleasure that these things should come to pass thus. Thus he spake, and Cyrus loosed him and set him nigh unto himself and held him in

exceeding great regard; and he looked on him with marvel, both he himself and all those round about him. But Cræsus was sunken in meditation and silent. Then at last he turned and beheld the Persians despoiling the town of the Lydians, and said: O king, ought I to tell thee what things I chance to have in mind, or to hold my peace at this present? And Cyrus bade him be of good heart and speak whatsoever he would. Then he asked him, saying: This great multitude, what is this that they do with much diligence? And he said: They take thy city for a prey, and make booties of thy riches. But Cræsus answered: Neither my city nor my riches do they take for a prey; for I have no more any part in these things; but they rob and spoil that which is thine. And Cyrus gave heed to that which Cræsus spake; and causing the rest to go apart, he asked Cræsus what he saw fit to advise in this matter. And Cræsus said: Forasmuch as the gods have given me to thee for a bondservant, I deem it right, if I have any better advice than others, to signify it unto thee. The Persians, who by nature are insolent, have no riches. If therefore thou suffer these men to take booties and to seize great riches, the issue thereof is like to be this, that whosoever of them getteth most, that man thou mayest expect to rebel against thee. Now therefore do thus, if that which I speak pleaseth thee. Appoint sundry of thy spearbearers to keep watch at all the gates; and let them take the booty from those that carry it forth, saying as they take it that a tithe thereof must needs be given unto Zeus. So shalt thou not be hated by them, as though thou hadst taken away the booty by force, but they will acknowledge that thou doest righteously and yield it up of their own free will. When Cyrus heard this, he was passing glad, because Cræsus seemed to advise him well. And he commended him much, and gave his spearbearers charge to do what things Cræsus advised; and he said unto Cræsus: O Cræsus, I perceive that, albeit a king, thou hast prepared thyself

to do good service in deed and in word; ask therefore whatsoever reward thou wouldst have straightway. And he said: Master, thou shalt do me most favour if thou suffer me to send these fetters and ask the god of the Greeks, whom I honoured most of all gods, whether it is his custom to deceive those that do good to him. And Cyrus enquired wherefore he asked this favour. And Cræsus rehearsed unto him fully his resolve, and the replies of the oracles, and especially his offerings, and how he warred against the Persians because he was lifted up by the prophecy. And he ended his tale by intreating again that it might be permitted him to rebuke the god therewith. And Cyrus laughed and said: Both this thing shalt thou obtain of me, Cræsus, and every other which thou mayest at any time ask. And when Cræsus heard it, he sent certain of the Lydians to Delphi, and charged them to set the fetters on the threshold of the temple, and ask the god if he was not anything ashamed that with his prophecies he had lifted Cræsus up to war against the Persians, thinking to put down the power of Cyrus, whereof these (and here they should point to the fetters) were his thankofferings from the spoil. Thus they should ask, and also enquire whether it was a custom of the Grecian gods to be ungrateful. But when the Lydians came and spake what things they were charged withal, it is said that the Pythia spake thus: The lot appointed it is impossible to escape, even for a god; and Cræsus hath expiated the transgression of his forefather in the fifth generation, who being a spearbearer to the house of Heracles was tempted by a woman's guile to slay his master and get his office, which pertained unto him not at all. And although Loxias¹ was desirous that the visitation of Sardis might come to pass in the days of Cræsus' children rather than in the days of Cræsus himself, he was not able to divert the Fates. Howbeit, so much as they would vouchsafe,

¹ Apollo, in his oracular aspect.

he obtained and granted unto him; for he deferred the taking of Sardis by three years. And this let Cræsus understand, that he was taken thus many years later than the time appointed. Secondly he succoured him when he was to be burned. But touching the prophecy that was given him, Cræsus doeth ill to find fault; for Loxias foretold him that if he warred against the Persians he should humble a great empire; and he thereupon, if he would have been well counselled, ought to have sent and enquired whether he spake of his own empire or of the empire of Cyrus. But because he comprehended not the saying, neither enquired again, let him declare himself the guilty one. And that which Loxias told him last, concerning a mule, even that he comprehended not; for this Cyrus was a mule, because he was born of two persons not of the same race, but a nobler mother and a baser father; for she was a Mede and daughter of Astyages, the king of the Medes, but he was a Persian and subject unto them, and he married his queen to whom he was inferior in all things. Thus the Pythia answered the Lydians; and they bare word back to Sardis and reported it to Cræsus. And when he heard, he confessed that the fault was his own and not the god's.

Thus it came to pass touching the reign of Cræsus and the first subduing of Ionia. But there are many other offerings of Cræsus in Greece, and not the aforesaid only; for at Thebes in Bœotia there is a golden cauldron, which he dedicated to Apollo Ismenius, and in Ephesus the golden kine and the more part of the pillars, and in the house of Pronæa at Delphi a great golden buckler. These were remaining even unto my day; but the rest of the offerings have perished utterly. Yet the offerings of Cræsus at Branchidæ in the land of Miletus were, as I learn, equal in weight and kind to those in Delphi. And all that he dedicated at Delphi and in the house of Amphiaraüs was his own peculiar, and a thank-offering from the riches of his fathers; but the rest of his offerings

were from the substance of a certain foe, who before he began to reign was his opponent and would have helped Pantaleon to get the kingdom of the Lydians. Now Pantaleon was a son of Alyattes and brother of Cræsus, but not by the same mother; for Cræsus was born to Alyattes of a Carian woman, but Pantaleon of an Ionian woman. But after Cræsus obtained the kingdom by his father's gift, he dragged the fellow that plotted against him on a carding-comb, and caused him to perish; and his possessions, as he had already vowed, he dedicated after the said fashion in the places spoken of. Now let thus much be said concerning offerings.

But the land of Lydia hath no marvels to describe, excepting the gold dust that is washed down from Tmolus; but it containeth the greatest work of man by far, saving the works in Egypt and in Babylon: for there is in it the tomb of Alyattes the father of Cræsus, the foundation whereof is of great stones and the rest of the tomb an heap of earth. This was wrought by the tradesmen and the craftsmen and the harlots. And upon the tomb there were landmarks even unto my day, five in number, with writings graven on them declaring what portions each of them had wrought; and when they were measured, it appeared that the share of the harlots was the greatest. For all the daughters of the common people of the Lydians play the harlot to collect their dowries, and so continue till they are married; and they choose their own husbands. Now the circuit of the tomb is six stades and two plethra,¹ and the breadth thirteen plethra; and adjoining the tomb is a great lake, wherein the Lydians say there is a perpetual spring. And it is called the lake of Gyges. Such is this work. But the Lydians have customs very like the Greeks, save in that they cause their female offspring to be harlots. And they are the first men whereof we know that minted money of

¹ One plethrum equals one hundred feet.

gold and silver, and the first that became traffickers. And the Lydians themselves also say that the sports which are now customary among them and among the Greeks were their own invention. They say that these were invented among them at the same time as they sent a colony to Tyrrhenia; and thus they relate it. In the days of king Atys the son of Manes arose a mighty famine throughout all Lydia. And the Lydians awhile endured it; but afterward, when it ceased not, they sought for remedies. And one of them devised one thing and another another. Then were invented the dice and the knucklebones, and the ball and every other plaything, saving draughts, whereof the Lydians claim not the invention. And when they had invented them, they beguiled their hunger thus. All one day they played, that they might not miss their food; but the next day they ceased from their sports and took victuals. After such fashion they continued for twenty years all but two. But when the evil abated not but grew yet more violent, then their king divided all the Lydians into two portions, and cast lots for one to remain and the other to go forth from the land. And the king set himself over that portion which was chosen to remain, but his own son, whose name was Tyrrenus, over that which departed. And the one part, on whom the lot fell to go forth from the land, got them down to Smyrna and obtained boats, wherein they set all their furniture, and sailed away in search of livelihood and land; till when they had passed by many peoples, they came to the Ombrici, among whom they established cities and dwell unto this day. And instead of Lydians they were called Tyrrhenians, taking their name from the king's son who led them forth.

So were the Lydians brought into bondage under the Persians. And henceforth our story enquireth who was Cyrus that put down the empire of Cræsus, and in what fashion the Persians got dominion over Asia. And I will write as divers of the Persians

tell, who desire not to magnify the story of Cyrus but to speak the word of truth, albeit I could tell the story of Cyrus in three other different ways.

The Assyrians ruled over upper Asia; and the Medes were the first that fell away from them. And haply, in fighting for their liberty against the Assyrians, the Medes were found valiant men, and put their bondage from them, and became free. And after them the other peoples also did the same thing as the Medes. But when all nations were independent throughout the continent, they fell again under the rule of kings thus. There was a subtile man among the Medes whose name was Deïoces; and he was the son of Phraortes. This Deïoces, desiring to be tyrant, did thus. The Medes dwelt in villages; and whereas Deïoces already had good reputation in his own village, he now made a great show of righteousness and practised it zealously. These things he did, notwithstanding there was much lawlessness throughout all the land of the Medes and albeit he well understood that the unrighteous is an enemy of the righteous. And the Medes of the same village, seeing his righteousness, chose him to be judge over them. And because he coveted rule, he was upright and just. And so doing he had no little praise of the citizens; so that when the people in the other villages heard that there was a certain Deïoces who alone judged according to the right, then, because they suffered thitherto under unjust sentences, when they heard of it, they resorted gladly unto Deïoces to get judgement likewise; and at last they would submit their differences to none other. So the people who resorted unto him became ever more, because men heard that the suits were decided according to the truth. Then Deïoces, when he saw that everything was referred unto himself, refused to sit where aforetime he sat to give judgement, and said that he would judge no longer; for it profited him not to neglect his own affairs and judge judgements for his neighbours

all the day long. Then there was robbery and lawlessness throughout the villages even much more than formerly. Therefore the Medes gathered together in one place and took advice upon their present troubles. And they (and especially, as I deem, the friends of Deïoces) spake thus: Lo, because we are not able, if we follow our present fashion, to dwell in this land, come and let us set up a king over us. So shall the land have good laws and we ourselves shall return to our labours and be not driven from the land by lawlessness. Thus saying haply they persuaded themselves to be ruled by a king. And as soon as they began to propose whom they should set up for king, immediately Deïoces was proposed by every one and much commended; wherefore they agreed that he should be their king. And he commanded them to build him an house worthy of the kingly power and to strengthen him with spearbearers. And the Medes did so; for they builded him an house both great and strong in the part of the land that he himself appointed, and permitted him to choose spearbearers for himself out of all the Medes. And he, when he got the power, constrained the Medes to make one city, and to cherish this, but to take less heed to the rest. And when the Medes obeyed this command also, he built the high and mighty walls that now are called Agbatana, one ring standing within another. And this castle is so devised that one ring is loftier than the next by the battlements alone. Now the ground itself, being a hill, helpeth somewhat toward this end; but more hath been done by art. And of the seven rings, the palace and the treasuries are within the last. And the outermost of them is about the same size as the ring-wall of Athens. And the battlements of the first ring are white, and of the second black, and of the third ring purple, and of the fourth blue, and of the fifth saffron. So the battlements of five of the rings are coloured with pigments; but the two last have their battlements covered the one with silver and the other

with gold. These walls Deïoces made for himself about his own house. But the rest of the people he commanded to dwell round about the castle. And when all was builded, Deïoces established this ceremonial for the first time, that no man should go in to the king, but use messengers on all occasions, neither should the king be seen of any man. With this state he fenced himself about to the end that his fellows, who were reared with him and of no lesser origin nor inferior in manliness, might not, seeing him, be vexed and conspire against him, but that he might seem to them a different being, because they saw him not. And after he had ordained these things, and made himself strong in the tyranny, he was jealous in watching over justice. And the people wrote down their suits and sent them in to him; and he judged them as they came in and sent them out again. Thus he did touching suits; and these other things he ordained besides. If he heard of any man that did wrong, he sent for him and chastened him according to the desert of his offence. And he had spies and eavesdroppers throughout all the land that he ruled over. Now Deïoces united and ruled the Median people only. (And these are the tribes of the Medes: Busæ, Paretaceni, Struchates, Arizanti, Budii, and magi. Such are the tribes of the Medes.) But Deïoces had a son Phraortes, who received the rule when Deïoces deceased, having reigned three and fifty years. And when he received it, he was not satisfied to rule over the Medes alone, but warred against the Persians. Upon these he fell first, and these first he made subject to the Medes. And thereafter, having these two peoples, that were both mighty, he brought Asia under him, going on from one people to another. And at last he made war against the Assyrians, who possessed Nineveh and had formerly ruled over all the nations; but at that time they were forsaken of their confederates, who had rebelled, albeit they themselves flourished exceedingly. Then, as he warred against these men,

Phraortes himself was destroyed, having reigned two and twenty years, and the greater part of his army also. And when Phraortes was deceased, there succeeded unto him Cyaxares the son of Phraortes the son of Deïoces. This man is said to have been yet much mightier in war than his fathers; and he first divided the peoples of Asia into companies, nation by nation, and first separated the spearmen and the bowmen and the horsemen, each from each, whereas theretofore all sorts alike were mingled together in confusion. And this is he that fought with the Lydians, when the day became night as they fought,¹ and united all Asia above the river Halys. And gathering together all that he ruled over, he warred against Nineveh, because he wished to revenge his father and desired to take that city. But after he had vanquished the Assyrians in a conflict and was besieging Nineveh, there came upon him a great host of Scythians, led by the king of the Scythians, Madyas the son of Protothyas; for in expelling the Cimmerians from Europe, they entered into Asia, and continuing to pursue them as they fled, came at last into the land of Media. Now from lake Mæotis to the river Phasis and the Colchians is a journey of thirty days for a fast traveller; but from the land of the Colchians it is not far to cross over into the land of the Medes. There is but one people betwixt them, to wit, the Saspires; and when these are passed by, one is in Media. Notwithstanding, the Scythians entered not by this way, but came around by the upper road, which is much longer, having the mountain of Caucasus on the right hand. Then the Medes joined battle with the Scythians, and being worsted in the battle were put down from their rule; and the Scythians spread themselves over all Asia. And from thence they went against Egypt. And when they were come to Palestine, Psammetichus king of Egypt met them, and with gifts and prayers turned them back, so that

¹ Chapter 74.

they proceeded no farther. But as they returned again, when they were in the city Ascalon in Syria, the more part of the Scythians passed by without doing harm, but a certain few of them remained behind and spoiled the temple of Celestial Aphrodite. Now this temple, as I find by enquiry, is the most ancient of all the temples that pertain to this goddess; for the temple in Cyprus is from thence, as the Cyprians themselves say, and that which is in Cythera was established by Phœnicians from this same Syria. But on the Scythians who spoiled the temple in Ascalon and on their descendants for ever the goddess cast the disease of effeminacy, as the Scythians say; and those that go to the land of Scythia may see how it is with these that the Scythians call Enareës. Now for eight and twenty years the Scythians ruled over Asia, and all places were laid desolate with their violence and oppression; for they exacted of each people the tribute which they laid on them, and apart from the tribute they rode up and down and seized whatsoever each had. At last Cyaxares and the Medes bade the more part of them to a feast and made them drunk and slaughtered them; and so the Medes recovered the rule and had power over the same peoples as before. And they took Nineveh, (but how they took it I will declare in another place,¹) and made subject the Assyrians, all but the territory of Babylon. Thereafter Cyaxares deceased, having reigned forty years counting those that the Scythians ruled. And Astyages the son of Cyaxares received the kingdom. Unto him was born a daughter to whom he gave the name Mandane. And Astyages dreamed that she pissed so much as to fill his own city and overflow the whole of Asia also. And he communicated the vision to the magi that interpreted dreams; and when he learned the truth of the matter from them, he was afraid. And afterwards, when this Mandane was ripe for marriage, he gave her not for wife to

¹ See Introduction, p. xiv.

any of the Medes that were his peers, because he feared the vision; but he gave her to a Persian whose name was Cambyses, whom he found to be of good descent and peaceable ways; for he considered him much beneath a Mede of even middle station.

So Mandane dwelt with Cambyses; and in the first year Astyages had another vision. He dreamed that from the privy parts of this daughter grew a vine, and the vine spread over all Asia. And when he had seen this and consulted with the interpreters of dreams, he sent for his daughter, who was with child, out of Persia. And when she came, he kept watch over her, purposing to destroy the child that should be born to her; for the magi that interpreted dreams had declared unto him that according to the vision his daughter's offspring should reign in his stead. For dread of this, when Cyrus was born, Astyages summoned Harpagus, a Mede who was of his own kindred and his most faithful friend and the steward of all he possessed; and he spake thus to him: Harpagus, whatsoever matter I lay upon thee, do thou in no wise neglect, neither bring me into jeopardy by preferring others, so that thou fall by thine own fault hereafter. Take the child that Mandane hath borne and carry it to thine house and kill it, and thereafter bury it after whatsoever fashion thou wilt. And he replied: O king, never yet hast thou found any fault with this thy servant, and all my care is not to transgress against thee in the future. Now if it be thy pleasure that this thing be so done, needs must I serve thee accordingly. With these words Harpagus replied; and after the babe was delivered to him adorned with the raiment of death, he went to his house weeping; and entering in he told his wife all that Astyages had spoken. And she said to him: Now therefore what hast thou in mind to do? And he replied: Not as Astyages charged me, not though he rave and rage worse than now; for I will not consent unto his intention, neither be the minister of such a murder. And for many reasons I will not

murder the child, both because he is akin to myself, and also because, Astyages being aged and without male offspring, if the tyranny should descend, when he deceaseth, to this daughter whose son he now slayeth by my hand, surely then I shall be left in the greatest danger. Howbeit for mine own safety's sake this child must perish; but the murderer thereof must be one of Astyages' people and not mine. Thus he said; and straightway he sent a messenger to that cowherd of Astyages who he knew fed his herds in the most suitable pastures for his purpose, near to mountains full of wild beasts. His name was Mithradates, and he dwelt with his own fellow bondwoman; and the name of the woman with whom he dwelt was Cyno¹ according unto the tongue of the Greeks, but according to that of the Medes, Spaco; for a bitch the Medes call *spaca*. Now the fringe of the mountains, where this same cowherd pastured his kine, is to the north of Agbatana, toward the Pontus Euxinus; for on this side, toward the Saspire, the country of the Medes is exceeding mountainous and lofty, and covered over with forests, but the rest of the country of the Medes is all flat plain. When therefore the cowherd came with much diligence at his calling, Harpagus spake thus: Astyages commandeth thee to take this babe and set it in the most desolate part of the mountains, where it may soonest die. And this he commanded me to tell thee, that if thou slay it not but after some fashion preserve it, he will cause thee to perish by the most evil death; and I myself am appointed to see that it is exposed.

When the bondsman heard this, he took up the babe, and went back the same way, and returned to his lodging. And haply by heaven's will his wife, who was daily expecting a child, brought forth on that day, after the cowherd was gone to the city. And they were both anxious, one for the other, the husband fearing for his wife's delivery and the wife being in doubt why Harpagus

¹ i.e. bitch.

had sent for her husband, which he was not wont to do. And when he returned and stood before her, his wife, who had not expected to see him return, spake first and asked wherefore Harpagus had sent for him so urgently. And he said: My wife, when I came unto the city I saw and heard that which I would to God had not been seen by me neither had happened to our masters. All the house of Harpagus was filled with wailing; and I was astonished and went within. And so soon as I entered, I saw a babe lying there, shaking itself and howling, adorned with gold and with a garment of many colours. And Harpagus, when he saw me, commanded me with all speed to take up the babe and be gone with it, and set it in that part of the mountains where there were most wild beasts, saying that it was Astyages which enjoined me this. And he threatened me many things if I should not do it. And I lifted it up and took it away, deeming that it pertained to one of the servants; for I should never have supposed from whence it came. Howbeit I wondered when I saw that it was adorned with gold and fine raiment and that there was open mourning in the house of Harpagus. And haply I heard the whole story on the road hither from a servitor, who shewed me the way forth from the city and put the babe in my hands. He told me that it was the child of Mandane the daughter of Astyages and of Cambyses the son of Cyrus, and that Astyages had given charge to slay it. And now here it is. As the cowherd said this, he uncovered the babe and shewed it to her. And when she saw that the babe was large and fair to behold, she wept and clasped the knees of her husband and besought him by no means to expose it. But he said that he was not able to do otherwise in this matter; for overseers would come from Harpagus to behold, and he would perish most evilly if he should not have done so. And when she persuaded not her husband, nextly the woman said thus: Seeing now I cannot persuade thee not to expose it, then if a child

must in any case be seen exposed, do thou do thus. I also have brought forth, but I have brought forth a dead child. This take and expose, but the son of Astyages' daughter let us bring up as though he had been ours. So shalt thou not be known to have disobeyed thy masters, and we shall not have counselled ill; for he that is dead shall obtain royal burial, and he that liveth shall not lose his life. Then it seemed to the cowherd that his wife spake exceeding well and to the purpose; and straightway he did thus. The child that he was carrying to put to death, the same he delivered to his wife; but his own, which was dead, he took and set in the vessel wherein he bare the other; and he arrayed it with all the finery of the other child, and took it to the most desolate part of the mountains, and set it down there. And when it was the third day that the babe had been exposed, the cowherd went to the city, having left a certain one of his herdsmen behind to watch over it; and he came into the house of Harpagus, and said that he was ready to shew the dead body of the babe. And Harpagus sent the most faithful of his spearbearers, and by these he saw and buried the cowherd's babe. So this child was buried; but the cowherd's wife took to herself the child that was afterwards named Cyrus and brought him up, giving him some other name, and not Cyrus.

But when the child was ten years old, this thing happened to him and discovered him. He was playing with others of his fellows in the street of the village where the herds were kept. And the boys in their play chose to be king over them this one who was supposed the cowherd's son. Then he appointed some of them to build him a palace, and others to be spearbearers, and one of them to be the King's Eye; and to another he gave the office of bringing in messages; and so he appointed a task for each one severally. Now one of the boys that played with him, the son of Artembares, a man of consideration among the Medes,

would not do that which was appointed him by Cyrus. Then he commanded the other boys to seize him; and when they obeyed, Cyrus intreated the boy exceeding harshly with whipping of him. And as soon as he was loosed, being all the more incensed because he had received treatment not befitting his station, he went down into the city and complained to his father of how he had been served by Cyrus, not saying Cyrus, (for that was not as yet his name,) but Astyages' cowherd's son. And Artembares went in his wrath to Astyages, and took his son with him, and declared that he had been shamefully intreated, saying: Thus, O king, are we insulted by thy bondservant, the son of a cowherd. And he pointed to his son's shoulders. And when Astyages saw and heard, he desired to avenge the boy for Artembares' honour, and sent for the cowherd and his son. And after both were come, Astyages looked upon Cyrus, and said: Durst thou, which art the son of this fellow, intreat with such despite the son of this man, who is the first in my court? And he replied: Master, these things I did to him with justice; for the boys of the village, and he among them, set me up in play to be king over them, because I seemed unto them to be the most fit for this office. Now the other boys performed that which was appointed them, but this one hearkened not and took no heed, till he received his punishment. If therefore I deserve any harm for this, lo, here am I. While the boy spake thus, there came to Astyages the recognition of him; for his features seemed to resemble his own and his answer to be a free man's, and moreover the time of the infant's exposure seemed to agree with the age of the boy. And he was astonished thereat, and for a while was without speech. But at length he recovered himself; and wishing to send Artembares forth, that he might take the cowherd alone and examine him, he said: Artembares, I will so do in this matter that thou and thy son shall find no fault. So Artembares he sent away; but Cyrus the servants led within

by Astyages' command. And when the cowherd was left behind alone, then Astyages asked him from whence he had obtained the child, and who it was that gave him unto him. But he said that he was his own son and that she who bare him was yet in his house. Then Astyages said that he counselled not well, in desiring strong compulsion to be put upon him; and as he spake thus, he made a sign to his spearbearers that they should take hold on him. But when he was to be led to the torture, he revealed the true story, and began from the beginning and rehearsed everything, telling the truth; and he ended with intreaties, beseeching Astyages to have mercy on him. But Astyages, when the cowherd had revealed the whole truth, took little heed of him thereafter, but being very greatly vexed with Harpagus, he commanded the spearbearers to summon him. And when Harpagus appeared before him, Astyages asked him: Harpagus, by what death didst thou cause to perish the child that I delivered unto thee, which was born of my daughter? And Harpagus, seeing the cowherd within, turned not unto falsehood, lest he should be refuted and caught, but spake thus: O king, after I received the babe, I took counsel and considered how I should do according to thy will and yet, being without fault against thee, might not be the executioner of thy daughter's offspring and thine own. Therefore I did thus. I called this cowherd and delivered the babe to him, saying that it was thy command to slay it. And so saying I lied not, for this charge thou didst give. Howsoever, I delivered it to him with the command that he should set it on a desolate mountain, and abide there and keep watch till it perished; and I threatened all manner of things against him if he should not perform this. And when he had done what things were commanded him and the babe had perished, I sent the most faithful of my eunuchs, and by them I saw and buried it. Thus, O king, it came to pass in this affair, and such was the death of this child.

So Harpagus told the truth in all honesty. But Astyages hid what bitterness he had against him for his deed, and firstly rehearsed the whole matter again to Harpagus as he himself had heard it from the cowherd, and thereafter, when he had told the tale again, he ended by saying that the child yet lived and that it was well the thing had so come to pass. For, as he said, I grieved sore for the deed that was done to this child, and also I held it not a light matter that I was come into enmity with my daughter. Seeing then that fortune hath taken a good turn, first do thou send thine own child to the boy that is newly come; and secondly, because I purpose to sacrifice thank-offerings for the deliverance of the child unto those gods to whom this honour pertaineth, do thou come to dine with me. Now when Harpagus heard these things, he did obeisance and went home glad that his transgression had turned out well and that he was bidden to dinner on a day of good fortune. And as soon as he entered in, he sent forth his one and only son, which was nigh about thirteen years old, bidding him go to the house of Astyages and do whatsoever thing he should command him. And he himself in great joy told his wife that which was come to pass. But Astyages, when the son of Harpagus came unto him, slew him, and having divided him limb from limb, baked some of the meat and seethed other, and had it well garnished. And when the hour of the feast was come, and Harpagus and the other feasters were present, dishes full of the meat of sheep were set before Astyages himself and before the rest; but before Harpagus was set the meat of his own child, all save the head and the hands and feet; but these were set apart upon a platter covered over. And when Harpagus seemed to have sufficient of the victual, Astyages asked him if he were well pleased with the banquet. And when Harpagus said that he was exceeding pleased therewith, then those who were appointed so to do brought in the head of the child covered over, and the hands and

the feet, and drew nigh and bade Harpagus uncover and take what he would thereof. And when Harpagus obeyed and uncovered, he saw the remnants of his child. Howbeit, he was not bewildered by the sight, but contained himself. And Astyages asked him if he knew the beast whereof he had eaten the meat. And he said that he knew it, and also that everything, whatsoever the king did, was acceptable unto him. And when he had replied with these words, and had taken up the residue of the meat, he went home, where he purposed, as I suppose, to collect and bury all.

This punishment Astyages laid on Harpagus. Then he took counsel concerning Cyrus, and called the same magi that had interpreted his dream the former time. And when they were come, Astyages asked them how they had interpreted the vision. And they spake as before, saying that the child must needs have been king if he had come to manhood and not died before. And he answered them with these words: The child is alive and safe. And while he lived in the country, the boys of his village set him up to be their king. And he did perfectly everything that real kings do; for he appointed spearbearers and doorkeepers and chamberlains and all the rest, and so ruled. And now what think ye these things mean? Then the magi said: If the child yet liveth and hath been king by no provision of thine, then take courage as touching him and be of good cheer; for he shall not rule again a second time. For even sundry of our oracles have been found of slight import; and as for dreams, they are often fulfilled by a little thing. Then Astyages answered with these words: I myself also, O ye magi, am this way most inclined, that seeing the child hath been called king, the dream is fulfilled and this child no more any danger to me. Notwithstanding look well to it and counsel me what is like to be safest for my house and you. Thereupon the magi said: O king, it is a great thing for us also that thy

rule should prosper. For if it pass to aliens by descending unto this child, who is a Persian, then we also that are Medes shall come into bondage and be made of no account by the Persians, because we are strangers; but while thou art established king, who art our countryman, we have our part in the rule and receive great honours from thee. Therefore we must above all things take thought for thee and thy power. And if we foresaw any danger now, we would tell thee everything. But now, because the dream hath issued in a light matter, we ourselves are of good cheer and commend the like to thee. But this child do thou send away out of thy sight unto his parents in Persia. When Astyages heard this, he rejoiced, and called Cyrus, and spake unto him thus: My child, I wronged thee because of a dream that was not fulfilled; but thou art alive through thine own good fortune. Now therefore go in peace to Persia, and I will send companions with thee. And when thou art come thither, thou shalt find a father and mother not like Mithradates the cowherd and his wife.

So saying Astyages sent Cyrus away. And when he arrived at the house of Cambyses, his parents received him; and when they had received him, and learned who he was, they were heartily glad, because they had been sure that he perished of old. And they enquired in what manner he was saved. And he told them, saying that he had not known thitherto but had been very greatly mistaken, but on the journey thither he had learned all that had happened to him. For whereas he had been sure that he was the son of Astyages' cowherd, he learned the whole truth from his companions on the journey from Media. And he told how he was brought up by the cowherd's wife, and went on praising her continually, and Cyno was all things in his story. And his parents took hold of this name; and to the end that the salvation of their child might seem to the Persians to be the more miraculous, they put about a report that a bitch had reared Cyrus when he was

exposed. And from thence this report hath proceeded. Then Cyrus grew to man's estate and was the most valiant and comely of his fellows. And Harpagus paid court to him and sent him gifts; for he longed to be revenged on Astyages, but saw not how vengeance could overtake Astyages by the hand of himself, a private citizen; therefore when he saw Cyrus growing up, he sought his help, likening the misfortunes of Cyrus to his own. And first of all he made this preparation. Astyages was cruel to the Medes; and Harpagus communed with each one of the chief Medes, and convinced them that they ought to set up Cyrus over them and put down Astyages from being king. And when he had made this preparation, then Harpagus, desiring to reveal his purpose to Cyrus, who lived in Persia, could not in any way do it, because the roads were watched, except by this contrivance. He procured a hare, and not having plucked it at all but leaving it as it was, slit open the belly thereof; and he set therein a paper, writing what he thought fit. Then he sewed up the belly of the hare, and gave nets to the most faithful of his servants, as though he had been an hunter, and sent him forth to Persia, charging him to give the hare to Cyrus and also to say by word of mouth that he must cut it up with his own hands and no man must be present when he did so. These things came to pass. And Cyrus took the hare and slit it open. And he found the paper therein, and took and read it. And the writing said thus: Son of Cambyzes, forasmuch as the gods watch over thee, (for else thou hadst never been so fortunate,) do thou now chastise Astyages, thine own murderer. For if he had accomplished his desire, thou hadst died; but thou livest because of the gods and me. Which things I deem thou hast long ago learned perfectly, both what was done to thee, and what I have suffered of Astyages because I slew thee not but gave thee to the cowherd. Now therefore, if it be that thou wilt hearken unto me, thou shalt rule all the land that

Astyages ruleth. Persuade the Persians to rebel and lead an host against the Medes. And whether I or some other of the Medes of reputation be appointed captain against thee by Astyages, thou shalt have what thou desirest. For they will rebel against him, and take thy part, and help thee to put down Astyages. Seeing therefore all things here are in readiness, do this and do it with speed.

When Cyrus read this, he considered what was the subtlest way to persuade the Persians to rebel; and so considering, he found that the most opportune plan was this which he chose. Having written in a paper what things he would, he gathered together an assembly of the Persians, and there unfolded the paper and read it, saying that Astyages appointed him captain over the Persians. And now, O Persians, said he, I command you that each man present himself on the morrow with a sickle in his hand. This was the proclamation of Cyrus. (Now there are exceeding many tribes of Persians. And those of them which Cyrus assembled and persuaded to rebel against the Medes, on whom depend all the other Persians, are these: the Pasargadæ, the Maraphii, and the Maspii. The noblest of these are the Pasargadæ, whereof one family are the Achæmenidæ, from whom are sprung the kings of the line of Perseus. And other Persians are these: the Panthialæi, the Derusiæi, and the Germanii. All these are husbandmen; but the rest are herdsmen, to wit, the Daï, the Mardi, the Dropici, and the Sagartians.) And when they all presented themselves with the instrument aforesaid in their hands, then, forasmuch as there was a place full of briars in the land of the Persians, about eighteen or twenty stades wide each way, Cyrus commanded them to make this place plain in a single day. And when the Persians had accomplished the task which was appointed them, secondly he commanded them to present themselves on the morrow washed. And in the meantime Cyrus

assembled together all his father's goats and sheep and cattle, and slaughtered them, and prepared to feast the host of the Persians with these and also with the best wine and bread that he could find. And when the Persians came on the morrow, he made them sit down in a meadow and feasted them. And when the meal was over, Cyrus asked them whether their labours of the day before or their present state were the more acceptable to them. And they said that there was a great difference; for the day before they had nothing but trouble, but on that day nothing but good things. Then Cyrus, taking occasion by this saying, revealed the whole matter, and said: Behold, men of Persia, thus it is. If ye will be obedient to me, ye shall have both these and ten thousand other good things, without servile toil; but if ye will not be obedient unto me, then shall ye have labours without number like that of yesterday. Now therefore be obedient to me and free yourselves. For I think that I was saved by heaven's will to take this business in hand, and I hold you not inferior to the Medes either in war or in any other thing. Therefore, seeing it is thus, rebel ye against Astyages with all speed.

Then the Persians, having found a leader, gladly made themselves free; for they had long deemed it shameful to be ruled by the Medes. But when Astyages learned that Cyrus wrought these things, he sent a messenger and summoned him. But Cyrus commanded the messenger to report that he would come to Astyages sooner than Astyages himself should wish. And when Astyages heard it, he armed all the Medes and appointed Harpagus captain over them, because he was smitten of God and forgot all that he had done to Harpagus. And when the Medes marched forth and met with the Persians, then divers of them fought, as many as had no part in the plot; but others went over to the Persians, and the most part played the coward on purpose and fled. So the army of the Medes was ingloriously dispersed. But as soon as Astyages

learned thereof, he uttered threats against Cyrus, and said: Even so shall Cyrus have no joy of this. So saying he took first those magi that interpreted dreams, who had persuaded him to let Cyrus go; and he crucified them. Then he armed the Medes that were left behind in the town, both young men and old, and led them forth and joined battle with the Persians. And Astyages was put to the worse, and he himself was taken alive and the Medes that he led forth perished. And when Astyages was made prisoner, Harpagus drew nigh and rejoiced over him and made mock of him; and among other things that he spake to grieve his heart, he asked him whether the feast that he gave him with the flesh of his son was not repaid by his present bondage. And Astyages looked on him, and answering asked him whether he held the deed of Cyrus his own. And Harpagus said that seeing he wrote the letter, the deed was by right his own. Then Astyages declared him the most silly and unrighteous of men: the most silly, because he gave the power to another when he might have become king himself, (if indeed this business was his work,) and the most unrighteous, because he brought the Medes into bondage by reason of that feast; for if he had to give the kingdom to another and not keep it himself, it was more righteous to give this prize to a Mede than a Persian, whereas now the Medes, who were guiltless of that matter, were become bondmen instead of masters, and the Persians, who were formerly bondmen of the Medes, were now become the masters. Thus was Astyages put down from the sovereignty, having reigned five and thirty years; and because of his cruelty the Medes bowed the neck to the Persians, after they had ruled Asia above the river Halys for an hundred and thirty years all but two, excepting the time that the Scythians ruled. [Howbeit in aftertime it repented them that they had done so, and they rebelled against Darius; but having rebelled they were subdued again, being conquered in battle.

But at that time, in the days of Astyages, the Persians and Cyrus rebelled against the Medes and ruled Asia thenceforth.]¹ And Cyrus did no other harm to Astyages, but kept him at his court until he deceased.

Thus was Cyrus born and brought up, and thus he got the kingdom. And thereafter, as I have told already,² he subdued Cræsus, who began the wrong. And when he had subdued Cræsus, he was king of all Asia.

Now I know that the Persians have these customs. Images and temples and altars they hold it not lawful to establish, but impute folly to those that make them, because, as I think, they deem the gods not to be of mortal shape, as the Greeks deem them. But when they perform sacrifices to Zeus, they are wont to ascend unto the highest places in the mountains; and they call the whole circle of the heavens Zeus. They sacrifice also to the sun and to the moon, to earth and to fire and to water and to the winds. Unto these alone they have sacrificed from the beginning; but they have since learned from the Assyrians and the Arabians to sacrifice to Celestial Aphrodite also. (Now the Assyrians call Aphrodite Mylitta, but the Arabs call her Alilat, and the Persians Mitra.) And the Persians are wont to sacrifice to the said gods thus. They neither make altars nor kindle fire when they are in act to sacrifice; they pour not drink-offerings, nor use the pipe, nor garlands, nor barleycorns;³ but each man, having a crown, especially of myrtle, upon his hat, leadeth the beast into a clear place and calleth upon that god to whom he sacrificeth. Now it is not permitted him to pray for blessings on himself alone, but he prayeth that all the Persians and their king may fare well; for among all the Persians he himself also is included. And when he

¹ Later addition, possibly not by Herodotus.

² Chapters 71-85.

³ The Greeks offered barley with their burnt offerings; compare Chapter 160.

hath divided the offering limb from limb, and hath seethed the flesh, he streweth the softest grass that he can find, especially trefoil; and thereon he disposeth all the flesh. And when he hath disposed it, a magus standeth by and chanteth over it some manner of incantation which they are wont to use; for without a magus it is not their custom to do sacrifice. Then he that sacrificeth waiteth a little while, and carrieth away the flesh and useth it howsoever it listeth him. And they are wont to honour most of all days that whereon each was born. On this day they think well to serve up a greater repast than on all the rest; for then the rich serve up an ox, an horse, a camel, or an ass, baked whole in the oven, and the poor serve up the lesser beasts. Now they eat few main courses, but many dainties; and these are not all brought in at once. And because of this the Persians say that the Greeks end their meals hungry, because naught worthy to speak of is brought in after the meal. Unto wine they are much given, but it is not permitted them to vomit or to piss before another's face. These are their observances. And they are accustomed to take counsel on their most serious affairs when they are drunken; and whatsoever counsel pleaseth them, that the master of the house where they are consulting propoundeth unto them on the morrow when they are sober. And if it please them when they are sober also, they follow it; but if it please them not, they reject it. Whatsoever also they counsel when they are sober, they sit in judgement thereon when they are drunken.

And when they meet with one another in the streets, then one may discern whether they that meet together are equals by this, that instead of greeting they kiss one another on their mouths. But if one be a little inferior, they kiss the cheeks; and if one be much lowlier, he falleth down and doeth obeisance to the other. And they honour most after themselves those that dwell nearest them, and nextly those that dwell next, and so forth in order;

and they hold in least honour those that have their habitation farthest away from them, considering that they themselves are in all things the best of men by far, and that the rest have part in virtue in proportion to the distance, so that those that dwell farthest from them are basest. *But under the empire of the Medes the nations ruled one another after the same fashion as the Persians honour them: the Medes ruled over all and especially over those that dwelt nearest them, and these ruled over their neighbours, and they again over theirs; for each nation in succession was both ruled and ruler.* And the Persians receive foreign customs most readily of all men. They wear Median raiment, because they esteemed it more becoming than their own; and in their wars they wear the Egyptian corselet. And they find out and practise the enjoyments of every nation, and among these they have learned from the Greeks to lie with boys. And they marry each of them many wedded wives, and acquire even more as concubines. And next to being valiant in battle it is held the virtue of a man to produce many children; and to him that produceth most the king sendeth gifts every year; for they deem number to be strength. And beginning from five years of age they instruct the children until twenty years of age in three things alone, to ride horses and to shoot with the bow and to tell the truth. But before the child is five years old, he cometh not into the presence of his father but hath his lodging among the women; and this is so done to the end that he may not bring affliction on his father if he die while he is being reared. This custom I commend; and this other I commend also, that for one fault neither may the king himself put any man to death nor may any other of the Persians do one of his servants incurable harm; but if computing he find that his offences are more and greater than his services, then he yieldeth to his wrath. And they affirm that no man yet slew his own father or mother, but say that all such deeds as have come to pass must

needs, if they were examined, be found the work of changelings or adulterous children; for they say it is not natural that the true parent should die by the hand of his own child. And what things it is not lawful for them to do, the same it is also not lawful to speak of. To lie is held by them to be the most shameful deed; and the second is to owe a debt, for many reasons and especially because they say that he who oweth must also of necessity speak some lie. And whosoever of the people hath a scab or a leprosy, that man cometh not down into the city neither communeth with the other Persians. And they say that he hath this affliction because of some transgression against the sun. But every stranger that is taken therewith they drive out of the land; and they also drive away the white doves, bringing the same accusation against them. And they will neither piss nor spew into a river, and they wash not their hands therein, neither suffer any other to do so, but reverence rivers exceedingly. *And here is another thing about them which is hid from the Persians themselves but hath not escaped us. Their names, which resemble their persons and their magnificence, all end in the same letter, which the Dorians call san and the Ionians sigma. In this letter thou shalt find, if thou examine them, that the names of the Persians end, not some of them only, but all alike.*

These things I am able to say concerning the Persians from certain knowledge. But this concerning the dead is darkly told, as a thing hidden, that the corpse of a Persian is not buried before it be torn by bird or dog. Howbeit I know for a certainty that the magi do thus; for they do it openly. Howsoever, the Persians cover the corpse with wax and bury it in the earth. (Now the magi differ much from all other men and especially from the priests in Egypt; for whereas these hold it impure to slay anything that hath life, except what they sacrifice, the magi slay with their own hands all living things save dog and man and deem it a

great achievement; for they slay alike ants and serpents and all other beasts of the earth and fowls of the air.) Now as for this custom, let it be as it was in the beginning; but I will return to my former story.

The Ionians and the Æolians, as soon as the Lydians were subdued by the Persians, sent messengers to Cyrus at Sardis, desiring to be subject unto him on the same conditions as they were subject unto Cræsus. But when he heard what they proposed, he told them a story, saying that a piper, seeing fishes in the sea, did pipe to them, deeming that they would come out on land. But when he was deceived of his hope, he took a net and inclosed a great multitude of the fishes and drew them forth. And seeing them tossing, he said to the fishes: Pray cease from dancing; for ye would not come forth when I piped. This story Cyrus told to the Ionians and the Æolians for this reason, that when formerly Cyrus himself requested the Ionians by messengers to rebel against Cræsus, they obeyed not, whereas now they were ready to obey him, when all was accomplished.¹ He therefore in his wrath spake thus unto them. And when word thereof was brought to the cities and the Ionians heard, they each cast up walls around their cities and gathered together at the Panionium, all saving the men of Miletus, with whom alone Cyrus took an oath upon the same conditions as the Lydian king. But the residue of the Ionians resolved to send messengers to Sparta in the common cause, praying that they would succour them. Now these Ionians, to whom pertaineth the Panionium, chanced to have their cities established in the fairest place for climate of all men that we know. For neither the parts to the north nor the parts to the south are like Ionia; for those are oppressed by the cold and the wet, and these by the heat and the drought. And these Ionians use not all the same tongue, but four divers dialects. Miletus lieth the

¹ See Chapter 76.

farthest of them towards the south, and after Miletus are Myus and Priene. These are situated in Caria, and talk in the same fashion one with another. And these are in Lydia: Ephesus, Colophon, Lebedus, Teos, Clazomenæ, and Phocæa. These cities agree not at all with the aforesaid in their tongue, but speak alike among themselves. And there are three Ionian cities yet remaining, whereof two are situated upon islands, to wit, Samos and Chios, and one is founded on the continent, to wit, Erythræ. Now the men of Chios and of Erythræ talk in the same fashion; but the men of Samos are by themselves. These make altogether four dialects. Of these Ionians the men of Miletus were sheltered from the danger, because they had made an oath with Cyrus, and those of them that dwelt on islands had naught to dread; for neither were the Phœnicians as yet subject unto the Persians nor were the Persians themselves seamen. [¹Now this people was separated from the other Ionians for no other reason than this. Whereas the whole Greek nation was at that time feeble, the Ionian race was by much the feeblest of the races and of least account; (for they had no notable city except Athens). But whereas the Athenians and the other Ionians avoided the name, not desiring to be called Ionians (and even now the more part of them appear to me to be ashamed of the name), these twelve cities did glory in the name and established a temple of their own whereunto they gave the name Panionium, and resolved to suffer no other Ionians to have part therein; (neither did any ask to have part therein, except the men of Smyrna). Even so the Dorians of the land now called the Pentapolis² but formerly the Hexapolis³ are jealous of receiving into the temple of Triopium any of the neighbouring Dorians, but did even exclude those of their own number that broke the law concerning the temple from having

¹ Later addition by Herodotus.

² 'Five cities.'

³ 'Six cities.'

part therein. For of old in the games of Triopian Apollo they gave brasen cauldrons to the victors; but those who received them might not take the same out of the temple, but were to dedicate them there unto the god. Now a man of Halicarnassus, whose name was Agasicles, when he was victorious, despised the custom, and took the cauldron and nailed it fast to his own house. For this cause the five cities, Lindus and Ialysus and Camirus and Cos and Cnidus, excluded the sixth city, to wit, Halicarnassus, from partaking. This was the punishment they laid on them. But it seemeth me that the Ionians made twelve cities and would receive no more because of this, that when they dwelt in the Peloponnese then also there were twelve divisions of them, even as now there are twelve divisions of the Achæans who drove out the Ionians, to wit, Pellene, the farthest towards Sicyon, and next Ægira, and Ægæ, where is the river Crathis which is never dry, from whence the river in Italy received that name, and Bura, and Helice, whither the Ionians fled when they were put to the worse in battle by the Achæans, and Ægium, and Rhypes, and Patres, and Phares, and Olenus, where is the little river Pirus, and Dyme, and Tritæēs, which is the only one of these that is situated inland. These now are the twelve divisions of the Achæans, and then were of the Ionians. And by reason thereof the Ionians made twelve cities only. For to say that these are more Ionian than the others, or a whit better born, is great folly, seeing that not the least portion of them are Abantes from Eubœa, who have no part even in the name of Ionians, and that Minyæ from Orchomenus are mingled with them, and Cadmeans, and Dryopes, and a portion from Phocis, and Molossians, and Arcadians (who are Pelasgian), and Epidaurians (who are Dorian), and many other peoples. And even those who set forth from the town hall in Athens and consider that they are the highest born of the Ionians, brought no wives with them to the colony but took Carian women, whose

menfolk they had murdered. And for this murder these women made them a law, and confirmed it with oaths, and handed down the same to their daughters, that they should never eat together with their husbands nor call them by name *for this cause, that they murdered their fathers and husbands and sons, and then, when they had done so, married them*. And some of them set up Lycian kings, the children of Glaucus the son of Hippolochus, and others Caucones from Pylus, the children of Codrus the son of Melanthus, and others again were ruled by both houses together. Howbeit, seeing they cleave unto the name more than the other Ionians, let them be called the pure-born Ionians. But all those are Ionians who are sprung from Athens and keep the feast Apaturia; for they all keep it except the people of Ephesus and of Colophon. These alone of the Ionians keep not the Apaturia, and that by reason of a certain murder. But the Panionium is an holy place on the northward side of Mycale, which hath been dedicated to Posidon Heliconius by all the Ionians in common. (Now Mycale is a promontory of the continent which runneth out into the sea towards the west over against Samos.) There the Ionians were wont to gather together from their cities, and keep a feast to which they gave the name Panionia. *But this is true not only of the feasts of the Ionians, but of all the feasts of all the Greeks alike, that they end in the same letter, like the names of the Persians.*¹]

These are the Ionian cities. And the Æolian are these: Cyme, which is called Phriconis, Lerisæ, Neon Tichos, Temnos, Cilla, Notium, Ægiroëssa, Pitane, Ægææ, Myrina, Grynea. These, the ancient cities of the Æolians, are eleven; for one, to wit, Smyrna, was taken away from them by the Ionians; for the Æolian cities on the continent were also twelve in number. And the Æolians chanced to have built their cities in a more fruitful land than the Ionians, but one not so blessed by the seasons. Now

¹ See Chapter 139.

Smyrna the Æolians lost thus. They gave shelter to men of Colophon, who had been worsted in faction and cast forth from their country. Then the exiles from Colophon waited till the people of Smyrna were holding a festival to Dionysus without the wall, and then they shut the gates and got the city. But when all the Æolians came with succours, they made an agreement that the Ionians should restore the chattels but the Æolians should leave Smyrna. And when they had done so, the eleven cities parted the people of Smyrna among themselves and made them their own citizens. These are the Æolian cities on the continent, except those that are established on Ida, which are separate. But those that possess the islands are these: five cities inhabit Lesbos, (for the sixth which was established in Lesbos, to wit, Arisba, the men of Methymna brought into bondage, albeit they were akin); and one city is established on Tenedos, and another on the islands called the Hundred Isles. Now the men of Lesbos and of Tenedos, like those Ionians who possessed islands, had naught to dread. But the rest of the cities resolved by common consent to follow the guidance of the Ionians whithersoever.

And when the messengers of the Ionians and the Æolians came to Sparta (for these things were done in haste,) then they chose the Phocæan, whose name was Pythermus, to speak for all. And he cast a purple cloak about him, to the end that as many as possible of the Spartans should hear thereof and come together, and stood before them and spake many things, beseeching the Spartans to succour them. Howbeit, the Lacedæmonians hearkened not, but resolved that they would not succour the Ionians. So they departed. But the Lacedæmonians, notwithstanding they had spurned the Ionian messengers, sent men in a fifty-oar vessel, to spy out, as it seemeth me, the circumstances of Cyrus and of Ionia. And these men came to Phocæa, and sent the most notable of them, whose name was Lacrines, to Sardis to declare unto Cyrus

the word of the Lacedæmonians, that he should do no hurt to any city of Greece, because they would not suffer it. When the ambassador spake thus, it is said that Cyrus asked the Greeks who were present with him what men the Lacedæmonians were and how many in multitude, that they made this proclamation unto him. And when he heard the answer, he said to the Spartan ambassador: I did never yet fear men that have a place appointed in the midst of their city¹ where they gather together and deceive one another, swearing oaths. If I have strength, they shall not chatter of the troubles of the Ionians but of their own. *These sayings Cyrus spake against all the Greeks, because they have market-places established where they buy and sell; for the Persians themselves are not wont to traffick, neither have they any market-place at all.* Then he entrusted Sardis to Tabalus, a Persian, and the gold of Cræsus and the other Lydians to Pactyes a Lydian, to convey it; and he himself rode away to Agbatana, taking Cræsus with him and making no account of the Ionians. For his mind was on Babylon and the Bactrians and Sacæ and Egyptians. Against these he purposed to make war himself, but to send another for captain against the Ionians. But after Cyrus rode away from Sardis, Pactyes caused the Lydians to rebel against Tabalus and Cyrus; and he went down to the sea, and with all the gold of Sardis hired soldiers and persuaded the men of the coast to join his army. And he marched against Sardis and besieged Tabalus, who was shut up in the citadel. And when Cyrus learned these things on the road, he said to Cræsus: Cræsus, what shall be the end of these things? The Lydians will not cease, as it seemeth, to cause me trouble and to have the like themselves. I doubt whether it be not best to bring them

¹ A reference to the *lesche*, or 'club', set apart in Sparta and other Dorian cities for meeting and conversation, to which Cyrus' 'chatter' specially alludes.

into bondage; for now it seemeth me that I have done like as though a man should slay a father and have mercy on his children. Even so I have taken thee captive, which art somewhat more than a father unto the Lydians, but have committed the city unto the Lydians themselves. Then should I marvel if they have rebelled against me? So Cyrus spake what he had in mind; but Cræsus replied with these words, fearing lest Cyrus lay Sardis waste: O king, that which thou hast spoken is reasonable. Howbeit yield not unto thy wrath in all things, neither make desolate an ancient city that is blameless both of the former offence and of this present. For the former did I, and the fruits thereof I bear on mine own head; but the present wrong is the doing of Pactyes, unto whom thou gavest Sardis in charge. Let this man therefore make thee satisfaction; but do thou have mercy on the Lydians and lay upon them these commands, so that they may no more rebel or be a danger unto thee. Send and forbid them to use instruments of war, but command them to put on shirts under their cloaks and to fasten buskins upon their feet, and charge them to teach their children to play the harp and the lute, and to traffick. Then, O king, shalt thou speedily see them become women instead of men, so that thou shalt have no fear lest they rebel. Thus Cræsus advised him, because he found that this was preferable for the Lydians, rather than to be sold into bondage; for he believed that except he furnished a sufficient occasion, he should never persuade Cyrus to change his mind, and he dreaded lest, even if the Lydians avoided the present danger, they might rebel against the Persians at some later time and be destroyed. And Cyrus was pleased with the advice, and abated of his wrath, and said that he would hearken unto him. Then he called Mazares, a Mede, and charged him to proclaim to the Lydians that which Cræsus had advised, and moreover to make bondmen of all the others that warred against Sardis with the Lydians, and

in any case to bring Pactyes himself before him alive. This charge Cyrus gave by the way, and then rode back home to Persia. But when Pactyes learned that an host was coming against him and already drew nigh, he departed for fear and fled to Cyme. But Mazares the Mede came against Sardis with whatsoever portion he had of Cyrus' host; and when he found Pactyes and his men no longer in Sardis, then firstly he constrained the Lydians to perform the commands of Cyrus; and at his bidding the Lydians altered their whole manner of life. But thereafter Mazares sent messengers to Cyme, commanding them to deliver Pactyes up. And the people of Cyme resolved to refer unto the god of Branchidæ for counsel; for there was an oracle established there from of old, which all the Ionians and Æolians were wont to use. The place is in the land of Miletus above the haven Panormus. So the men of Cyme sent messengers to Branchidæ and enquired what thing they must do touching Pactyes in order to find favour in the sight of the gods. And when they enquired thus, an oracle was given them to deliver Pactyes to the Persians. And when these things were reported and the men of Cyme heard them, they inclined to deliver him up. But when the multitude was this way inclined, Aristodicus the son of Heraclides, a man of reputation among the citizens, restrained the people of Cyme from doing so, because he believed not the oracle but deemed that the messengers spake untruthfully. Accordingly other messengers went to enquire a second time concerning Pactyes; and among them was Aristodicus. And when they came to Branchidæ, Aristodicus was chosen of them all to consult the oracle, and enquired thus: O Lord, there hath come to us as a suppliant Pactyes the Lydian, fleeing from a violent death at the hand of the Persians; and the Persians claim him, commanding the people of Cyme to yield him up. But albeit we tremble at the might of the Persians, we have not dared thus far to deliver

up the suppliant before thy answer should be revealed unto us plainly, which thing we must do. Thus he enquired, and again the god declared to them the same prophecy, commanding them to deliver Pactyes up to the Persians. Accordingly Aristodicus by design did thus. He went round the temple, and plucked forth the sparrows and all the other kinds of birds that had builded their nests in the temple. And it is said that as he did so, a voice came from the sanctuary and addressed Aristodicus and said: Unholiest of men, what is this that thou darest to do? Dost thou ravish my suppliants from the temple? But Aristodicus was not dismayed thereat and said: Lord, dost thou succour thus thine own suppliants, yet command the people of Cyme to deliver up their suppliant? And again he replied with these words: Yea, I command it, that by working iniquity ye may the sooner perish, and come no more to ask the oracle if ye shall deliver up suppliants. When these things were reported and the men of Cyme heard them, then wishing neither to deliver Pactyes up and so perish, nor to keep him and be besieged, they sent him away to Mytilene. But the men of Mytilene, when Mazares sent messages to them, prepared to deliver Pactyes up for a certain price; how great, I cannot say with certainty, because it was never paid; for when the people of Cyme perceived that this was being done by the people of Mytilene, they sent a boat to Lesbos and conveyed Pactyes forth to Chios. And there he was torn from the temple of Athena Poliuchus by the men of Chios and delivered up. And the men of Chios delivered him up for the price of Atarneus. (Now this Atarneus is a place in Mysia, over against Lesbos.) So the Persians received Pactyes and put him under guard, purposing to shew him to Cyrus. But there was a time, and that not a short time, during which no man of Chios would make effusion of barley to any of the gods¹ nor bake holy cakes

¹ See Chapter 132.

with the corn of that place, and everything that came forth of that country was kept away from all the temples. So the people of Chios delivered up Pactyes. But thereafter Mazares made war against those that helped him to besiege Tabalus. And firstly he brought Priene into bondage; and secondly he overran all the plain of the Mæander and likewise Magnesia with his host, making booties. And straightway thereafter he died of a sickness. And when he was dead, Harpagus came down to the sea, to succeed to his office. Now Harpagus was likewise a Mede by nation, the same that Astyages the king of the Medes had feasted with abominable meat, who aided Cyrus to achieve the kingdom. But at this time, being appointed captain by Cyrus, he came to Ionia and took the cities by approaches; for when he had caused the people to take refuge within the walls, then he would heap up earth against the walls and so capture them. And the first city of Ionia which he turned his hand against was Phocæa. Now these Phocæans practised long seafarings before the other Greeks; and they are the people that shewed the way to the Adriatic and Tyrhenia and Iberia and Tartessus. And they voyaged not in merchant ships but in fifty-oar vessels of war. And when they came to Tartessus, they grew friendly with the king of Tartessus, whose name was Arganthonius, and he was tyrant of Tartessus fourscore years but lived altogether an hundred and twenty. With this man the Phocæans became so exceeding friendly that at first he bade them forsake Ionia and dwell wheresoever they would in his own country; and then, when he could not persuade the Phocæans to do this, he gave them money to cast up a wall about their city, because he heard from them that the Mede was waxing in power. And he gave without stint; for the circuit of the wall is not a few stades, and it is wholly of great stones well compacted. On this wise the wall of the Phocæans was builded. But Harpagus, when he led his army against them, besieged them, offering these

terms, that it should suffice him if the Phocæans would tear down one tower of their wall and declare one house sacred. But the Phocæans were vexed with the thought of bondage, and said that they desired to take counsel for one day and then reply; and they asked him to lead the army away from the wall whilst they took counsel. And Harpagus said that he knew well what they were in act to do, but that notwithstanding he would permit them to take counsel. Therefore Harpagus led the army away from the wall; and in the meantime the Phocæans launched their fifty-oar vessels and set therein their children and their wives and all their furniture, and the images and offerings also out of the temples, except whatsoever was of brass or stone or painting; but all the residue they set aboard, and entered themselves and sailed unto Chios. And the Persians took Phocæa void of men. But the Phocæans, when the people of Chios would not sell them the isles called Cænussæ which they sought to buy, because they feared that they would become a port and their own island would be excluded thereby, did therefore set forth to Corsica. For twenty years before this, by reason of an oracle, they had founded in Corsica a city the name whereof was Alalia. (Now Arganthonius was already at that season deceased.) And as they prepared them to depart unto Corsica, they first put in to Phocæa and slaughtered the garrison of Persians which had received the city from Harpagus and kept ward over it; and then, when they had performed this deed, they made mighty curses against any of them that should remain behind when they departed. And beside the curses they also cast a mass of iron into the sea and sware not to return to Phocæa before that mass should appear again. Yet as they prepared to depart unto Corsica, above half the citizens were seized by a sorrowful longing for their city and their homes; and they brake their oaths and sailed back to Phocæa. But such of them as kept their oaths, put out from the Cænussæ and sailed away. And

after they came to Corsica, they dwelt there five years, together with those that came aforetime; and they established temples there. And forasmuch as they robbed and spoiled all those that dwelt around, therefore the Tyrrhenians and the Carthaginians took common counsel and warred against them with threescore ships apiece. And the Phocæans likewise entered into their ships, which were threescore in number, and encountered them in the sea which is called Sardinian. And when they joined battle, then in that fight the Phocæans had a victory like the sons of Cadmus;¹ for forty of their ships were lost, and the twenty which remained were useless, because they had their beaks bent in. So they sailed to Alalia, and took aboard their children and their wives and as many of their other possessions as the ships were able to carry; and then they forsook Corsica and sailed to Rhegium. But as for the men of the ships that were lost, the Tyrrhenians and the Carthaginians distributed them by the lot. And of the Tyrrhenians the men of Agylla obtained by far the most; and these they led forth and stoned. And afterward all things that passed by the place where the Phocæans lay stoned became twisted and halt and palsied, both cattle and beasts of burden and men. And the people of Agylla sent to Delphi, desiring to redeem their transgression. Then the Pythia commanded them to do what the people of Agylla still perform even now: they bring them magnificent offerings and hold in their honour a contest of strong men and of horses. By such a death did these Phocæans perish. But those of them that fled to Rhegium set forth from thence and founded a city in the land of Ænotria, the city which now is called Hyele. They founded it because they learned of a man of Posidonia that the Cyrenus which the Pythia had commanded them to plant was the hero and not the island.² Thus it fared with Phocæa in Ionia. And the people of Teos also did likewise;

¹ i.e. Pyrrhic.

² Cyrenus means Corsica.

for after Harpagus took their wall by approaches, they all entered into their vessels, and sailed away to Thrace, where they founded Abdera, which Timesius of Clazomenæ founded before them, yet had no profit of it but was driven out by the Thracians; howbeit he now hath honours as an hero from the people of Teos in Abdera.

These Ionians alone endured not bondage but forsook their countries. But the other Ionians, all except the people of Miletus, though they gave battle to Harpagus like those that forsook their countries, and shewed themselves men of valour in fighting each for their own country, yet when they were worsted and taken, did each remain where they were and perform whatsoever was commanded them. But the people of Miletus, as I have said before,¹ had made an oath with Cyrus himself and were at peace. Thus was Ionia brought into bondage the second time. And after Harpagus had subdued the Ionians on the continent, the Ionians that possessed the islands were frightened and gave themselves unto Cyrus. But the Ionians, after they were humbled, none the less gathered together at Panionium; and there, as I learn, Bias of Priene gave them a most profitable counsel, whereunto if they had hearkened, they might have prospered most of all the Greeks. He commanded the Ionians to make common cause and set sail unto Sardinia, and there found one city of all the Ionians. So should they be rid of bondage and prosper, inhabiting the greatest of all islands and ruling other peoples, whereas if they remained in Ionia, he said that he saw not how they could have freedom any more. This was the counsel of Bias of Priene, which was given after the Ionians were undone. But before Ionia was undone, profitable counsel was also given by Thales of Miletus, who was originally a Phœnician by race. He advised the Ionians that they should possess one council-chamber only, and that the same should be in Teos, because Teos was in the middle of

¹ Chapter 141.

Ionia; but that the other cities, being still inhabited, should be accounted villages.

Such counsels these men had given them. But when Harpagus had conquered Ionia, he took with him the Ionians and Æolians and made an expedition against the Carians and the Caunians and the Lycians. Of these the Carians came to the continent from the isles; for of old they were subject unto Minos and possessed the isles, being called Leleges; and they payed no tribute, as far as I am able to discover from report, but manned the ships of Minos, whensoever he required. Therefore, because Minos had conquered much land and prospered in his warfare, the Carian people was at that season the most notable by far of all peoples. And they made three inventions which the Greeks received; for it was the Carians that shewed the way to bind plumes upon helmets and to make devices on bucklers; and they were also the first who made handles for their bucklers, whereas theretofore all that were wont to use bucklers carried their bucklers without handles, managing them with straps of leather slung about their necks and left shoulders. Then a great while afterward the Dorians and the Ionians drove the Carians out of the isles; and so they came to the continent. Thus the Cretans say that it came to pass touching the Carians. Howbeit the Carians themselves consent not with them but hold that they are original to the continent and have ever had the same name as now. And they shew an ancient temple of Carian Zeus at Mylasa, wherein the Mysians and the Lydians have part, as being kindred of the Carians; for they say that Lydus and Mysus were brethren of Car. These have part therein; but as many as have learned the tongue of the Carians but are of different race, have no part in it. And the Caunians are children of the soil, as it seemeth me; howbeit they say themselves that they are from Crete. And in tongue they have come to resemble the Carian people, (or else the Carians

to resemble the Caunians; for this I am not able to decide with certainty;) but they have customs greatly diverse from the Carians and all other men. For their chief pleasure is to gather together in companies to drink, according to their age or their friendships, both men and women and children. And once, when foreign worships had been established among them, they resolved to worship the gods of their fathers only; and they put on their armour, all the Caunians that were grown men, and gave chase as far as the boundaries of Calynda, smiting the air with spears; and they said that they were casting out the strange gods. Such manners the Caunians use. But the Lycians are sprung from Crete originally; (for in ancient times barbarians possessed all Crete;) but when the sons of Europa, Sarpedon and Minos, disputed for the kingdom, then Minos, after he prevailed in the dispute, drove out both Sarpedon himself and the people of his part. And they, being thrust forth, came to the land of the Milyæ in Asia; for what the Lycians now inhabit belonged in ancient times to the Milyæ, who were then called Solymi. And so long as Sarpedon ruled over them, they were called by the name which they brought with them, whereby the Lycians are called even now by the people that dwell round about, to wit, Termilæ; but when Lycus the son of Pandion, who was likewise driven out by his brother Ægeus, came from Athens to Sarpedon and the Termilæ, then in process of time they were called Lycians after the name of Lycus. And they use customs partly Cretan and partly Carian; but this one custom they have peculiar to themselves and agree therein with no other men, that they call themselves after their mothers and not after their fathers. And when a man asketh his neighbour who he is, he will tell his descent by his mother, and recount his mother's mothers. And if a woman of the citizens dwell with a bondman, the children are held of good birth; but if a man, though he were the first among them, take a

strange wife or a bondwoman, the children are not accounted citizens.

Now as for the Carians, they were brought into bondage by Harpagus without having done any glorious deed, either they or the Greeks that dwell in their country. And among others that dwell therein are the men of Cnidus, colonists of the Lacedæmonians, whose land runneth out into the sea from the Chersonesus of Bybassus, and is all save a little piece surrounded by waters; for the side thereof toward the north wind is bounded by the gulf of Ceramicus and the side toward the south wind by the sea of Syme and Rhodes. And while Harpagus was subduing Ionia, the people of Cnidus were digging through this little piece, which is about five stades wide, desiring to make their land an island. And all their land would have been within; for the isthmus through which they were digging is where the territory of Cnidus endeth in the mainland. And as the people of Cnidus laboured in great numbers, it seemed that they were hurt on all parts of their bodies and especially in their eyes, when the rock was cloven, more often than was natural. Therefore they sent messengers to Delphi to enquire what this hindrance meant. And the Pythia, as the men of Cnidus themselves say, prophesied thus in trimeter measure:¹

Build not a wall across the isthmus, neither dig;
Zeus had created it an isle, if he had so desired.

So the men of Cnidus, when the Pythia prophesied thus, ceased from digging; and when Harpagus came with his host, they delivered themselves up and fought not against him. Now the people of Pedasum dwell above Halicarnassus in the inland parts. And whensoever anything untoward is like to happen either to themselves or to those that dwell round about them, the

¹ See Chapter 12.

priestess of Athena there groweth a beard; and this thing hath come to pass thrice. These men were the only people in Caria that resisted Harpagus for a while. And they caused him great trouble; for they had built a wall around a mountain, the name whereof is Lide. But in time the men of Pedasum were taken. Howbeit the Lycians, when Harpagus led his host into the plain of Xanthus, came forth and fought few against many, and wrought deeds of valour. But when they were put to the worse and took refuge in the town, they gathered unto the citadel their women and their children and their possessions and their servants; and thereafter they set fire to all the citadel. And when they had done so, and had sworn terrible oaths together, they issued forth and all died fighting. And the most part of those who now say that they are Lycians are strangers, except fourscore families; but these fourscore families chanced to be abroad at that time and so were saved. Thus Harpagus got Xanthus; and in like manner he took Caunus also; for the Caunians mostly imitated the Lycians.

So the lower parts of Asia were laid waste by Harpagus, but the upper by Cyrus himself, who subdued every people and passed over none. Howbeit I will pass over most of them, and make mention only of those which caused him the most pains and are most worthy to be rehearsed. After he had made all the rest of the continent subject unto him, Cyrus fell upon the Assyrians. Now Assyria hath many great cities, but the most renowned and mightiest, wherein, after Nineveh was laid waste, their royal power was established, was Babylon, which is a city of this fashion. It lieth in a great plain; and each side is an hundred and twenty stades in length; (for it is square;) and thus the circuit of the city is altogether fourscore and four hundred stades. Such is the size of the town of Babylon; but it hath been adorned as no other city that we know of. Firstly a ditch both

deep and broad, full of water, runneth round about it, and secondly a wall, fifty royal cubits in thickness and two hundred in height. (Now the royal cubit is longer by three fingers' breadth than the ordinary cubit.) And besides this I must tell how the earth out of the ditch was used and after what manner the wall was wrought. At the same time that they digged the ditch, they made bricks of the earth that was brought forth from the digging; and when they had fashioned sufficient bricks, they baked them in ovens. Then using hot bitumen for mortar and spreading mats of reed between every thirty courses of brick they builded first the rims of the ditch and secondly, after the same manner, the wall itself. And on the top of the wall, along the edges, they builded dwellings of one apartment, facing one another; and betwixt the dwellings they left space for a chariot of four horses to drive round. And an hundred gates are set in the wall, all of brass, and the posts and lintels likewise. Now there is another city distant from Babylon a journey of eight days, the name whereof is Is. Therein is a small river, and the name of the river is also Is; and it falleth into the river Euphrates. This river Is sendeth up many lumps of bitumen with the water; and from thence was brought the bitumen for the wall at Babylon. Now this wall is the outer wall; but another wall runneth round within, not much weaker than the other. After this fashion Babylon is fortified. But the city is of two regions; for it is divided in the midst by the river, whereof the name is Euphrates, which floweth from Armenia, and is great and deep and swift, and issueth into the Red Sea. And the ends of each wall are brought down into the river, and from there a fence of baked bricks stretcheth along either brim of the river. And the town itself is full of houses of three stories and of four stories, and hath all the streets cut straight, both the main streets and the cross streets, which lead down to the river; and for each street there was a wicket-gate in the fence along the

river, of the same number as the streets. And these also were of brass. And in either region of the city was a walled place in the midst: in the one, the royal palace with a great, stout circuit-wall, and in the other a precinct of Zeus Belus with brassen gates, which existed yet even unto my day, being square and two stades long each way. And in the midst of the precinct is erected a solid tower, a stade both in height and in breadth; and upon this tower is founded another tower, and another again upon that, even unto eight towers. And an ascent hath been made to them, which extendeth around all the towers on the outside. And when one is in the middle of the ascent there is a lodge and seats for refreshment, wherein they that ascend do sit and refresh themselves. But on the last tower standeth a great shrine; and in the shrine is set a great bed, richly covered, and a golden table standeth beside it. Howbeit there is no image established therein, neither doth any person lodge therein by night, save only a woman of the country, whomsoever the god chooseth of them all, as the Chaldeans say, who are the priests of this god. And these same priests assert, though I believe not what they say, that the god himself visiteth the shrine and taketh his rest upon the bed, after the same fashion as in Egyptian Thebes, according to the Egyptians; (for there also a woman sleepeth in the house of Theban Zeus, and both these women are said to have intercourse with no man). And even so at Patara in Lycia the prophetess of the god, whensoever she is prophetic, (for there is not always an oracle there,) is shut up alone at night inside the shrine. But the precinct in Babylon hath also another shrine below, wherein is a great sitting image of Zeus in gold; and beside it is set a great table of gold; and the base thereof and the throne are of gold. And according to the Chaldeans, these things are made of eight hundred talents of gold. And without the shrine is a golden altar. And there is also another altar, a great one, whereon are sacrificed the

full-grown beasts; for upon the golden altar it is not lawful to sacrifice any except sucklings. And on the greater altar the Chaldeans also offer up a thousand talents of frankincense each year, at the season when they keep the feast of this god. Moreover at the time of Cyrus there was yet in this precinct an idol of twelve cubits in height, of solid gold. I saw it not, but I tell what things are told by the Chaldeans. Against this idol Darius the son of Hystaspes made a design, yet durst not take it; but Xerxes the son of Darius took it, and slew the priest because he forbade him to touch the idol. Thus is this temple adorned, and there are also in it many offerings of private persons. Now there reigned over this Babylon many kings, of whom I will make mention in the Assyrian histories,¹ who furnished the walls and the temples. And there were also two queens. The former, who lived five generations before the latter, and whose name was Semiramis, raised marvellous dykes throughout the plain, whereas formerly the river was wont to turn the whole plain into a sea. But she that was queen after her, whose name was Nitocris, was cleverer than the former. And firstly she left memorials which I will describe, and secondly, seeing that the power of the Medes was both great and restless, and that Nineveh and other towns were taken by them, she made her defence against them as much as she could. First by digging channels she made the river Euphrates, that floweth through the midst of their city, which before was straight, so exceedingly crooked in the upper part that to a certain village in Assyria it cometh thrice in its course. And the name of the village is Ardericca. And now they who journey from our sea² to Babylon arrive at this same village thrice on three several days, as they sail down the river Euphrates. This was one work that she did; and moreover she raised along either edge of the river a dyke of marvellous size and height. And not far above

¹ See Introduction, p. xiv.

² The Mediterranean.

Babylon she digged the basin of a lake, a little way apart from the river. And the depth was sufficient to find water; and as for breadth she made the circumference thereof four hundred and twenty stades; and the earth which was digged from this digging she used by heaping it along the brims of the river. And when the digging was done, she fetched stones and fashioned a border around it. Both these things she did, that the river might flow slower, being broken around many turns, and the voyage unto Babylon might so be lengthier, and that after the voyage it might be necessary to make the long circuit of the lake. And she made it on that side of the land where the entrances were and the direct road from Media, to the end that the Medes should not resort thither and learn all her affairs. These defences she raised, and this addition she made thereto. Because the city was of two halves, with the river betwixt, therefore in the days of the former kings, whensoever a man would go over from one half to the other, he had to go over in a boat; and this, I deem, was a weariness. But this queen provided for that also; for while she digged the basin of the lake, she raised this other memorial by the same labour. She caused exceeding long stones to be hewn; and when she had the stones ready and the digging was finished, she turned aside the whole stream of the river into the basin which she had digged; and while this grew full, meanwhile, as the old bed was dried up, she builded the banks of the river within the city, and the stairs which led from the wicket-gates to the river, with baked bricks after the manner of the walls; and secondly, about the midst of the city she builded a bridge with the stones which she had digged, fastening the stones with iron and lead. And thereon, when it was day, she spread planks, on which the Babylonians crossed over; but by night they took away these planks, to the end that they might not go over and steal one of another. But when the basin had been filled by the river, and the bridge was finished,

she brought the river Euphrates back again from the lake into the old bed; and so the basin was made to serve her purpose, and a bridge was provided for the citizens. And this same queen also prepared a certain trick, in this wise. Over those gates of the town where most people passed she prepared a tomb for herself, on the top of the very gates; and she graved on the tomb writing, which spake thus: Let any of the kings of Babylon that shall be after me, if he want for money, open my tomb and take as much money as he will. Howbeit, except he want, let him not open it; for it were better not so. This tomb was untouched till the kingdom fell to Darius. But Darius thought it ill not to use these gates, and when money lay there and the writing itself invited him, not to take it. (Now he used not these gates for this reason, that the corpse would have been over his head as he rode through them.) But when he had opened the tomb, he found no money, but the corpse and writing which spake thus: If thou wert not insatiate of money and a lover of filthy lucre, thou wouldest not open the sepulchres of the dead. Such a woman this queen is said to have been.

But Cyrus warred against this woman's son, who had his father's name, Labynetus, and was king of the Assyrians. Now the great king goeth to war well provided with victuals from home and with cattle; he also taketh water from the river Choaspes that floweth by Susa, whereof alone the king drinketh and of no other river. And the water of this Choaspes is distilled, and exceeding many waggons on four wheels drawn by mules convey it in vessels of silver, and follow him whithersoever he at any time journeyeth. But when Cyrus, marching against Babylon, was come to the river Gyndes, the springs whereof are among the Matieni, and it floweth through the Dardanes and falleth into another river, the Tigris, which floweth by the city Opis and falleth into the Red Sea, then, when Cyrus sought to go over this river Gyndes,

which is crossed in boats, one of his sacred white horses entered into the river in the fullness of his strength and assayed to go over; but the river swept him up and carried him away beneath the waters. Then Cyrus was exceeding vexed with the river which wrought this despite; and he threatened it that he would make it so feeble that for the rest even women should easily go over it without wetting the knee. And after this threat he forsook the war against Babylon, and divided the army into two parts; and when he had divided them, he marked out with the line on each bank of the river fourscore and an hundred channels running every way; and he gave the host their tasks and commanded them to dig. And inasmuch as a great multitude laboured, the work drew to an end; notwithstanding, they spent all the summer season labouring in that place. But when Cyrus was revenged on the river Gyndes by parting it into three hundred and sixty channels, and the next spring came round, then Cyrus went up against Babylon. And the Babylonians went forth to war and awaited him. And when, as he journeyed, he came nigh the city, the Babylonians joined battle. And they were worsted in the fight and driven back into the city. But inasmuch as they had well known already that Cyrus was ambitious, and had seen him lay hands on every nation alike, they had brought in victual betimes for exceeding many years. And they made no account of the siege; and Cyrus was in a great strait, seeing much time passed and his affairs progressed not. And in this strait, whether it was that another advised him or that he perceived himself what he must do, he did thus. He set the main part of his army at the place where the river entereth into the city, and also on the other side of the city, where the river issueth forth; and he proclaimed unto them that whensoever they should see the stream become fordable, they should enter the city by that way. Having so placed them and admonished them thus, he himself rode away

with the part of his host that was useless for battle. And he came to the lake, and did even as the queen of the Babylonians had done with the river and the lake; for he brought the river by a channel into the lake, which was then a marsh, and made the old stream fordable by the sinking down of the river. And when this happened, the Persians who were appointed for that same purpose did enter into Babylon by the channel of the river Euphrates which was sunken down to about the middle of a man's thigh. Now if the Babylonians had heard betimes or perceived what Cyrus did, then they had permitted the Persians to come into the city and had caused them to perish most evilly; for they might have shut up all the wicket gates that led to the river, and themselves mounting on the fences which ran along the brims of the river, might have taken them as it were in a snare. But now the Persians came upon them when they looked not for it. And because of the greatness of the city, as they that dwell there say, those in the outer parts of the city were taken before the Babylonians which dwelt in the centre perceived it; but during that season they danced and were in delights, (for it was a feast,) until they learned the truth in deed. On this wise Babylon was taken the first time.

But how great is the wealth of the Babylonians I can make plain by many things, and especially by this. Apart from tribute, the whole land that the great king ruleth over is divided into portions to feed himself and his army. Now whereas there are twelve months in the year, the land of Babylon feedeth him for four months and all the rest of Asia for eight. So the land of Assyria is a third part of all Asia in wealth. And the government of this land, (which the Persians call a satrapy,) is by far the richest of all the governments, seeing that a full artab of silver came in daily to Tritantæchmes the son of Artabazus, who received this province of the king; (now the artab is a Persian measure, which holdeth more than an Attic bushel by three Attic

cupfuls). And besides war horses, he had there for his peculiar use eight hundred horses that covered mares and sixteen thousand mares; for each of the stallions covered twenty mares. And of Indian dogs so great a multitude was maintained by him that four great villages in the plain, which payed no other taxes, were appointed to provide victual for the dogs. Such things the governor of Babylon enjoyed. Now the land of Assyria hath a little rain; and this it is which nourisheth up the root of the grain. Howbeit the ear is fattened and the grain cometh by watering from the river, albeit the river mounteth not of itself into the fields, as in Egypt, but is raised by hand with beams. For all Babylonia, like Egypt, is parcelled by channels; and the greatest of the channels, which is crossed in boats, floweth toward the winter sunrise and extendeth from the Euphrates into another river, the Tigris, beside which the city of Nineveh was established. And this land is by far the best of all whereof we know for bringing forth the fruit of Demeter¹ and also dates; for it doth not so much as attempt to bear other trees at all, neither vine nor fig nor olive. But in bringing forth the fruit of Demeter it is so excellent that generally it yieldeth two hundredfold, but whensoever it beareth best, three hundredfold. And the leaves of wheat and of barley grow there full four fingers broad. But how great a tree groweth from millet and sesame I will not say, though I know; for I well understand that among such as have not visited the land of Babylon even that which I have said already hath found much disbelief. And they use not the oil of the olive at all, but make oil from sesame. And they have palm trees growing throughout all the plain, the more part of them bearing fruit, from the which they make both food and wine and honey. They care for them after the manner of fig trees in all things; and especially they take the fruit of those palm trees which the Greeks call male, and bind

¹ i.e. cereals.

it on the palms that bear dates, so that the gall-fly may enter into the date and ripen it for them, and it may not fall off; for the males carry gall-flies in their fruit, even as the wild figs do. But what is to me the greatest of all marvels in that land, after the city itself, I am now going to tell. Their ships which voyage down the river to Babylon are all round and made of leather. For in Armenia, which is above Assyria, they cut willow withs and make the ribs thereof; then they stretch hides about the outside of these, to keep out the water and form as it were a hull; and they part not the stern, nor draw together the prow, but make the ship round like a buckler. And they fill it all with straw, and loose it to be borne down the river, when they have filled it with merchandise. (Now they carry chiefly cruses of palm-tree wine.) And the ship is directed by two blades, and two men standing upright, whereof one draweth his blade inward and the other thrusteth his outward. These ships are made sometimes of very great size and sometimes smaller; and the greatest of them have a burden of even five thousand talents. And in each ship is a live ass; but in the greater ships, several. And when they are come to Babylon, and have disposed of their lading, then they sell by crier the ribs of the ship and all the straw, but they lade the hides upon the asses and drive them back to Armenia; for it is not possible in any fashion to sail up the river because of the swiftness thereof; and for this reason also they make their ships not of timber but of hides. And whenso they have driven the asses back and are come again to Armenia, they make them other ships after the same fashion. Such are their ships. But the raiment which they use is this: a shirt of linen reaching to the feet; and over this they put on another shirt of wool, and cast about them a white mantle; and they have shoes peculiar to the country, very like Bœotian slippers.¹ And they let the hair on their heads grow long, and

¹ A kind of sandal.

bind it up with fillets, and perfume their whole body. And each hath a seal, and a staff curiously wrought; and on each staff is fashioned either an apple or a rose or a lily or an eagle or some other thing; for it is not their custom to have a staff without an emblem. This is the habiliment of their bodies. But the customs established among them are these. The wisest custom according to my judgement is this, which I learn that the Eneti also use in Illyria. Each year these things were done in each village. They gathered together in one place all the maidens that were come to the season of marriage; and round them stood a multitude of men; and a crier caused them to stand up one by one, and sold them. He sold the comeliest of all first; and then, when she had been sold for much money, he would sell the next after her in comeliness. And they were sold for matrimony. And as many of the Babylonians as were prosperous would bid one against another and buy all the fairest; but as many as were of the common people cared nothing for goodly looks but took the worse-favoured maidens and a price. For when the crier had gone through all the comeliest maidens, selling them, then he caused to stand up the worst-favoured, or any that was halt, and offered her for sale, and asked who would take the least money for marrying her, until she was assigned to him that undertook to do so for least; and the money came from the comely maidens, and so the well-favoured endowed the ill-favoured and the halt. And that a man should give his own daughter in marriage to whomsoever he would was not permitted, neither without a surety might a man take away the maiden when he had bought her; but before he took her away he had to appoint sureties that he would marry her. And if they agreed not, the law stood, that he must restore the money. And he that would was permitted to come from another village also to buy. This was their fairest custom. Howbeit it continueth not now, but latterly they have devised a

different thing; for since they were taken and brought low, and their substance consumed, every one of the common people for want of livelihood hath made his female children harlots. And the next wisest law established among them is this. They bring out their sick into the market place; (for they use not physicians;) and any that hath himself suffered such a thing as the sick man suffereth, or hath seen another that suffered it, approacheth the sick one and counselleth him touching his malady. And it is not permitted to pass by in silence, without asking what malady the sick man hath. And they bury their dead in honey; and their lamentations are like those in Egypt. And as often as a Babylonian hath lain with his wife, he sitteth over smoking incense, and his wife apart doeth the same. And when the dayspring cometh, they both wash themselves; for they will touch no vessel till they have washed. The Arabians also do the selfsame things. But the most shameful custom of the Babylonians is this. Every woman of the land must needs once in her life go sit in the temple of Aphrodite and lie with a stranger. And many also that think not fit to mingle with the residue, but are haughty by reason of their wealth, ride to the temple in covered wagons, and there wait; and a great train followeth behind them. But the more part do thus: they sit in the precinct of Aphrodite with a crown of cord about their heads. And there are always many women there; for some come, as others go. And thoroughfares marked with the line extend in every direction among the women, along which the strangers pass and make their choice. And whensoever a woman sitteth down there, she departeth not home before a stranger cast money in her lap and lie with her inside the temple. And as he casteth in the money, needs must he say thus much: I adjure thee by the goddess Mylitta. (Now Mylitta is the name of the Assyrians for Aphrodite.) And the money is of any amount; for a woman will never reject it; (for that is not allowed her, because the

money is sacred;) but she followeth him that first casteth money in her lap, despising no man. But when he hath lain with her, she hath performed her duty to the goddess, and departeth home; and thereafter thou canst not give her anything so great as will entice her. Now all that have any beauty or stateliness depart quickly; but those that are ill-favoured wait a great while, not being able to fulfil the law; for sundry wait a space of even three years or four. Now there is a custom very like this in some parts of Cyprus also.

Such are the customs established among the Babylonians. But there are three tribes of them that eat nothing but fish alone; which when they have caught and parched in the sun, they do thus: they cast them into a mortar and crush them with pestles and sift the flour through fine linen. And whosoever will, kneadeth it into a dough-cake, and hath it so; but another baketh it like bread.

Now when Cyrus had subdued this people also, he yearned to make the Massagetæ subject unto him. This people is said to be both numerous and mighty in battle, and they dwell toward the east and the rising of the sun, across the river Araxes, over against the Issedones. And there are some who say that this people is Scythian. But of the Araxes it is said by some that it is greater than the Ister, and by others that it is lesser. And they say that exceeding many islands as big as Lesbos are in it, and men dwelling thereon, who in summer eat roots of every sort, which they dig, but store the ripe tree-fruits, which they have found to be good for food, and eat them in winter. And they have found other trees which bear a different fruit; and they come together in companies, and kindle fire, and sitting round about the fire cast this fruit thereon; and the fruit being cast thereon smoketh like incense, and they become drunken with the smell as the Greeks with wine; and when more of the fruit is cast on, they become

more drunken, till they stand up to dance and come to singing. This is said to be the way of life of these men. But the river Araxes floweth from among the Matieni, whence floweth also the Gyndes that Cyrus parted into those threescore and three hundred channels; and it emptieth itself by forty mouths, whereof all save one issue into marshes and bogs, in which are said to dwell men that eat raw fish and are wont to use the skins of sea-dogs for garments. But the one mouth of the Araxes floweth through a clear place into the Caspian sea. Now the Caspian sea is by itself, and mingleth not with the other sea. (For all that sea whereon the Greeks voyage, and that without the Pillars of Heracles, which is called Atlantic, and the Red Sea, are in truth one.) But the Caspian is another sea by itself, being fifteen days' voyage in length for one that useth oars, and eight days' voyage in breadth, where it is widest. And along the side of this sea toward the west stretcheth the Caucasus, which is of all mountains the widest in extent and loftiest in height. And Caucasus containeth many nations of men of every kind, the most part whereof live from the wild wood. And among them are said to be trees which furnish leaves of such kind that they rub them and mix them in water and paint figures upon their raiment therewith; and the figures cannot be washed out, but grow old with the wool as though they had been inwoven from the first. And these men use their women openly in public, like the beasts. So on the west the Caucasus is the border of this sea which is called Caspian. But towards the east and the rising sun a plain followeth of boundless magnitude. Of this great plain not the least portion is possessed by the Massagetæ, against whom Cyrus took a desire to make war. And there were many great reasons which lifted him up and gave him courage: first, that he thought himself somewhat more than a man, and secondly, the good success which he had in his wars; for against whatsoever people Cyrus set himself to make

war, it was impossible for them to escape. And a woman was queen over the Massagetæ, her husband being dead; and her name was Tomyris. Therefore Cyrus sent and made suit to her, desiring, as he said, to have her for his wife. But Tomyris perceived that he courted not herself but the kingdom of the Massagetæ, and she rejected his request. Then Cyrus, when it prospered him not by guile, rode to the Araxes and openly made war against the Massagetæ, spanning bridges upon the river, that his army might pass over, and building towers on the ships that ferried them across the river. But while he was about this labour, Tomyris sent an ambassador to him and spake thus: King of the Medes, cease now from seeking that which thou seekest; for thou canst not tell if it will profit thee in the end. Nay, but cease therefrom, and reign over thine own, and be content to see me ruling those that I rule. Howbeit, if thou wilt not follow this advice, but wouldst rather be anything than at peace, then, if thou greatly desirest to make trial of the Massagetæ, go to, put an end to the toil that thou hast in spanning the river, and we will retire three days' journey from the river, and thou shalt pass over into our country. But if thou wilt rather receive us into thine own country, then do thou do the selfsame thing. Now when Cyrus heard this, he called together the chief Persians; and when he had gathered them together, he laid the matter open before them and sought their counsel which thing he should do. And their opinions coincided; for they all bade him receive Tomyris and her army into his own country. But Cræsus the Lydian, who was present, found fault with this opinion and declared an opinion contrary to that which was offered, saying thus: O king, I have told thee already that since Zeus hath given me to thee, I will according to my power avert whatsoever I see to mean disaster for thine house. And my misfortune, which was hard, hath been mine instruction. Now if thou deemest that thou art

immortal and rulest an immortal army, there is then no need for me to declare my opinions unto thee; but if thou understandest that thou art a man thyself and rulest over other men, know this first: that there is a wheel in human affairs, which turning round suffereth not the same persons to prosper always. Now therefore I hold a contrary opinion to these men concerning the matter before us. For if we receive the enemies into our country, the danger thereof is this, that if thou be worsted, thou wilt lose thine whole kingdom beside; (for it is manifest that if they conquer thee, the Massagetæ will not flee back but will proceed against thy dominions;) and if thou conquer, thou wilt not conquer so much as if thou hadst gone over into their land and couldst pursue them when they flee; for against the former supposition I will set this, that when thou hast conquered thine adversaries, thou wilt ride straightway against the kingdom of Tomyris. And apart from all that which I have rehearsed, it is shameful and not tolerable that Cyrus the son of Cambyses should withdraw before a woman in his own land. Therefore it seemeth me good to pass over, and go forward as far as they retire, and thereafter assay to prevail over them, doing thus: the Massagetæ, as I learn, are without experience of the good things of Persia and have not known great pleasures; therefore let us make a feast in our camp for these men, killing and dressing many cattle without stint, and moreover setting out bowls of unmixed wine and victuals of every sort; and having so done, let the feeblest part of the army be left behind, and the residue withdraw to the river again. For if I mistake not, when they perceive good things in plenty, they will turn thereto; and thereafter it remaineth for us to perform great deeds.

So these opinions were in conflict. But Cyrus rejected the former opinion and chose that of Cræsus, and he proclaimed unto Tomyris that she should withdraw, because he would pass over

against her. Then she withdrew according to her first offer. But Cyrus gave Crœsus into the hand of his son Cambyzes, unto whom he gave the kingdom, and charged him many times to honour Crœsus and deal well with him, if the passage against the Massagetæ should not prosper. And when he had given this charge and had sent them back to Persia, he passed over the river with his host. And after he had crossed the Araxes, when night came, he saw this vision as he slept in the land of the Massagetæ; he thought in his sleep that he saw the eldest of Hystaspes' sons with wings upon his shoulders, overshadowing Asia with one of them and Europe with the other. Now the eldest of the sons of Hystaspes the son of Arsames, who was one of the Achæmenidæ, was Darius, who at that time was some twenty years of age; and he had been left behind in Persia, because he was not yet of an age to make war. So when Cyrus awoke, he consulted with himself concerning the vision. And because he thought it a great matter, he called Hystaspes and took him apart alone, and said: Hystaspes, thy son is found conspiring against me and against my kingdom; and I will tell thee how I know these things with certainty. The gods care for me and foreshew to me all things that impend. Now in the night that is past, as I slept, I saw the eldest of thy sons with wings upon his shoulders, overshadowing Asia with one of them and Europe with the other. According to this vision there is no doubt that he conspireth against me. Do thou therefore with all speed journey back to Persia, and so do that whenso I shall have subdued these parts and be come thither, thou shalt put thy son before me for examination. Thus spake Cyrus, deeming that Darius conspired against him, whereas God foreshewed unto him that he was himself to perish there and his kingdom to descend unto Darius. Howsoever, Hystaspes replied with these words: O king, may there not be a Persian born that would conspire against thee; but if indeed there be such, then let

him perish with all speed; for thou hast made the Persians free men instead of bond, and rulers of all instead of being ruled by others. But if some vision bringeth thee tidings that my son counselleth mischief concerning thee, I will deliver him to thee, to deal with as thou wilt. So Hystaspes, when he had replied with these words, passed over the Araxes, and went to Persia, to keep his son Darius for Cyrus. But Cyrus went forward a day's journey from the Araxes and did what Cræsus advised. And thereafter, when Cyrus and the sound part of the Persian host had ridden back to the Araxes, and the feeble part remained, a third of the host of the Massagetæ came thither, and slew those of Cyrus' army that remained, albeit they resisted. And after the Massagetæ had overcome their adversaries, they saw the feast that was laid, and sate them down and feasted; and when they were filled with victual and wine, they slept. And the Persians came thither, and slew many of them, and took yet many more alive, and amongst them the son of queen Tomyris, who was captain of the Massagetæ. His name was Spargapises. And Tomyris, when she heard what had happened to the army and her son, sent an ambassador to Cyrus and spake thus: Cyrus, insatiate of blood, be not lifted up at all by this thing which is come to pass, if with the wine of the grape, wherewith ye fill yourselves and so rage that, as the wine goeth down into your bodies, evil words float up—if, I say, with such liquor thou hast beguiled my son and prevailed over him, not in battle by strength of arms. Now therefore, when I admonish well, receive my word. Restore unto me my son and depart out of this land without harm, having vanquished a third part of the host of the Massagetæ. But if thou do not so, I swear by the sun, the lord of the Massagetæ, that verily I will glut thee with blood, insatiate though thou art. Of these sayings, when they were reported to him, Cyrus made no account. But when the wine released Spargapises, the son of

queen Tomyris, and he perceived in what evil case he was, he besought Cyrus to be loosed from his bonds, and obtained his request. And as soon as he was loosed and master of his hands, he put himself to death. On this wise he perished. But Tomyris, when Cyrus hearkened not unto her, gathered together all her power and joined battle with Cyrus. This battle I judge to have been the stoutest of all battles that yet were between barbarians. And I learn that it came to pass thus. Firstly it is said that they stood at a distance and shot one at another; and thereafter, when their bolts were all shot away, they fell on with their spears and their daggers, and grappled together. Then for a great while they wrestled and fought, and neither would flee; but at last the Massagetæ prevailed. Then the more part of the Persian army was destroyed in that same place and Cyrus himself also perished, having reigned in all thirty years save one. And Tomyris filled a skin with human blood and sought Cyrus' corpse among the Persians that were dead; and when she found it, she cast his head into the skin; and while she maltreated the body, she insulted it thus: Though I live and have conquered thee in battle, yet hast thou caused me to perish, in that thou hast slain my son with guile. Howbeit, as I threatened, I will glut thee with blood. Now whereas there are many stories told concerning the end of Cyrus' life, this that I have rehearsed is the most credible to me.

Now the Massagetæ wear raiment like the Scythians and have the same way of life. They fight both on horseback and on foot, (for they use both styles,) and both with bows and with spears; and they are wont to carry battle-axes. Gold and brass they use for all things; for their spears and arrowheads and axes they use brass, but their heads and their girdles and their breast-bands they adorn with gold; and likewise about the chests of their horses they put breastplates of brass, but adorn with gold the bridles and the bits and the bosses. Iron and silver they use not

at all; for they have them not in their country, but gold and brass abound. And they have customs of this fashion. Each marrieth a wife, but they use them in common. For that which the Greeks say that the Scythians do, it is not the Scythians but the Massagetæ which do it; for whatsoever woman one of the Massagetæ desireth, he hangeth up his quiver before her waggon and useth her without fear. And they have no appointed limit of life but this, that whensoever a man waxeth exceeding old, all his kinsmen come together and slay him, and much cattle also; and then they seethe the flesh and devour it. This is held by them to be the most blessed lot; but the man that perisheth of sickness they consume not but bury in the earth, and they deem it a calamity that he lived not to be slain. And they sow nothing, but live on their herds, and on fish which they get in plenty from the river Araxes. And they are drinkers of milk. The only god they worship is the sun, to whom they sacrifice horses; and the meaning of this sacrifice is this, that they apportion to the swiftest of the gods the swiftest of all mortal things.

BOOK II

WHEN Cyrus was deceased, Cambyses received the kingdom. He was the son of Cyrus and of Cassandane the daughter of Pharnaspes, for whom, when she died before him, Cyrus made great mourning himself and proclaimed the same unto all that he ruled over. And Cambyses, being the son of this woman and Cyrus, despised the Ionians and the Æolians as bond-servants inherited from his father, and made war against Egypt, taking with him, besides his other subjects, those of the Greeks that he had power over.

Now until Psammetichus reigned over them, the Egyptians believed that they were the eldest of all men. But ever since Psammetichus became king and resolved to learn who were indeed the eldest, they have believed that the Phrygians were before them, but they themselves before the rest. For when Psammetichus was not able by enquiring to learn the answer from any man, he conceived this device. He gave two new-born babes of ordinary men to a shepherd, to nurture among his flocks after this manner. He charged him that none should utter any speech before them, but they should live by themselves in a solitary habitation; and at the due hours the shepherd should bring goats to them, and give them their fill of milk, and perform the other things needful. Thus Psammetichus did and commanded because he desired, when the babes should be past meaningless whimperings, to hear what tongue they would utter first. And these things came to pass; for after the shepherd had wrought thus for a space of two years, when he opened the door and entered in, both the babes fell down before him, and cried *becos*, and stretched out their hands. Now when the shepherd heard it the first time, he held his peace; but when this word was oftentimes spoken as he came to care for them, then he told his lord, and brought the children

into his presence when he commanded. And when Psammetichus had also heard it, he enquired which nation called anything *becos*; and enquiring, he found that the Phrygians call bread by this name. Thus the Egyptians, guided by this sign, confessed that the Phrygians were elder than they. That so it came to pass I heard of the priests of Hephæstus in Memphis. But the Greeks, beside many other idle things, tell how Psammetichus cut out the tongues of some women and made the babes to inhabit with them. So much they said concerning the nurture of the babes; but I heard other things also in Memphis when I entered into speech with the priests of Hephæstus. And I betook me also to Thebes and Heliopolis for no other cause but this, that I desired to know whether they would agree with the learned men in Memphis; for the men of Heliopolis are said to be the most learned of the Egyptians. Now the narratives which I heard concerning the gods I am not zealous to rehearse, *excepting their names alone*; for I hold that all men's knowledge of them is equal; and such mention as I make of these matters I shall make only when I am constrained by my story. But touching things human they agreed together, saying thus: that the Egyptians were the first of all men who discovered the year, and divided it into twelve parts. And they calculate more wisely than the Greeks, as it seemeth me, inasmuch as the Greeks intercalate a month every other year for the sake of the seasons, but the Egyptians have twelve months of thirty days each, and intercalate five days additional every year, and so the circle of the seasons ever cometh round to the same place in its revolution. And they said that the Egyptians first used the names of the twelve gods, and the Greeks received them from them. And they were the first that appointed altars and idols and temples for the gods, and graved figures upon stone. And they proved to me that the more part of these things were in truth so. And

they said that Min was the first man who ruled Egypt, and in his days all Egypt except the province of Thebes was a marsh, and none of the parts thereof which are now below the lake of Mœris rose above the waters. (Now from the sea to this lake is seven days' voyage up the river.) And they seemed to me to speak well touching the country; for to one that hath understanding it is plain, even though he hath not heard it before but hath only seen with his eyes, that Egypt below the lake of Mœris is land new-gotten by the Egyptians and the gift of the river, and also the parts above that lake, as far as three days' voyage, concerning which the priests said nothing of the sort, but they are of the very same kind. *The shape of the land of Egypt is this. Firstly, when thou art yet sailing thither and a day's course distant from the land, if thou let down a sounding-line, thou shalt bring up mud and find thyself in eleven fathoms; which thing sheweth plainly how far the soil is scattered. And the length of Egypt itself along the sea is sixty schœni, as we define Egypt to be from the gulf of Plinthina to lake Serbonis, beside which stretcheth mount Casium; from this the sixty schœni are measured. (Now nations that are destitute of land measure their country by fathoms, but those that are less destitute, by stades; and they that have much, measure it by parasangs, and they that have great abundance, by schœni. And a parasang is equal to thirty stades, but a schœnus, which is an Egyptian measure, is equal unto sixty.) So the sea coast of Egypt would be three thousand and six hundred stades. From thence inland as far as Heliopolis Egypt is broad, being all flat and watery and muddy. And to Heliopolis from the sea is a journey very nigh equal in length to that from the altar of the Twelve Gods at Athens to the temple of Olympian Zeus at Pisa. Anyone that reckoned the difference in length of these journeys would find it very little, not more than fifteen stades; for the journey to Pisa from Athens is fifteen stades short of being a thousand and five hundred*

stades, whereas the journey to Heliopolis from the sea attaineth to that number. But as one goeth inland from Heliopolis, Egypt is narrow. On the one hand extendeth a mountain of Arabia, leading from the north toward the midday and the south wind, stretching ever inland toward the sea which is called Red; and therein are the quarries that were hewn for the pyramids at Memphis. Here the mountain ceaseth and bendeth away toward the said region; but where it is longest, there, as I learned, it is two months' journey from east to west; and the extremities thereof towards the east produce frankincense. Such is this mountain; but on the side of Egypt towards Libya stretcheth another mountain of stone, wherein are the pyramids; it is covered over with sand and extendeth in the same direction as that part of the Arabian mountain which extendeth toward the south. After Heliopolis, then, there is no great space, considering that it is Egypt; but for about four days' voyage upstream Egypt is narrow; and betwixt the said mountains is plain land, and the stades thereof, where it is narrowest, seemed to me to be not more than two hundred from the Arabian mountain unto that which is called Libyan. But thenceforth Egypt is broad again. Thus is this country formed. But from Heliopolis to Thebes is a voyage of nine days, and the journey is four thousand and eight hundred and threescore stades, that is, fourscore schœni and one. Setting all these stades together, I have already declared that the sea coast is three thousand and six hundred stades; and now I will signify how much it is from the sea inland as far as Thebes: it is six thousand and one hundred and twenty stades; and from Thebes to the city called Elephantine is one thousand and eight hundred stades. Now the most part of this aforesaid country seemed to me also to be land new-gotten by the Egyptians, even as the priests said. For it was plain to me that the part betwixt the said mountains above the city of Memphis was once a gulf of the sea, even as the country about Ilium and Teuthrania and Ephesus and

the plain of the Mæander, if a man may compare with great things these that be small; for none of the rivers that created those lands is worthy to be compared for magnitude with one of the mouths of the Nile, which hath five mouths. And I can declare the names of other rivers also, not approaching the Nile in greatness, which have accomplished great works, and among them the Acheloüs, which floweth into the sea through Acarnania and hath already made half the Echinades isles to be part of the continent.

Now in the land of Arabia, not far from Egypt, there is a gulf which runneth up from the sea called Red,¹ exceeding long and narrow, as I am going to shew: the length is forty days' voyage to sail down to the open sea beginning from the head, for one that useth oars, but the breadth, where it is broadest, half a day's voyage. And there is ebb and flow therein every day. Now if the stream of the Nile were turned into this gulf, it would surely be filled up within twenty thousand years. Nay, for my part, I believe that it would be filled within ten thousand. How much rather, then, in the length of time that passed before my birth? Such another gulf, I deem, was Egypt, *so that the one entered from the northern sea and extended toward Ethiopia, but the other led from the southern sea toward Syria; and they bored their heads near together, and left but little land between.*

Therefore I do not only believe those that say these things touching Egypt, but am also sure myself that it is so, because I have seen that Egypt² projecteth beyond the neighbouring coasts, and that sea-shells are found on the mountains and salt effloresceth so as to harm even the pyramids, *and that the only mountain in Egypt which hath sand is that above Memphis,* and moreover that the soil of Egypt resembleth neither Arabia,

¹ The 'Red Sea' is here the Indian Ocean, and the 'gulf' the Red Sea

² i.e. the coast-line of the Delta.

which bordereth thereon, nor Libya, nor Syria either, (for the Syrians inhabit the parts of Arabia toward the sea¹), but is black earth and crumbling, because it is the slime and mud that hath been brought down from Ethiopia by the river. But we do know that Libya is a redder soil and inclined to sandiness, and Syria and Arabia have more clay and are inclined to stoniness. And this also the priests told me for a great testimony concerning this country, that in the days of king Mœris, whensoever the river rose eight cubits, it watered all Egypt below Memphis. (And it was not yet nine hundred years since Mœris deceased when I heard these things from the priests.) But now, except the river mount sixteen cubits, or fifteen at least, it floweth not over the country. And it seemeth me that if this country continueth to increase thus in height, then, when the Nile floodeth it no more, the Egyptians dwelling below the lake of Mœris, and especially in that part which is called the Delta, shall suffer for all time to come what they themselves said that the Greeks should one day suffer. For when they learned that all the country of the Greeks is rained upon, not watered by rivers, as their own, they said that the Greeks should one day be deceived of a great hope and hunger miserably. This saying meaneth that, if God please not to rain upon them, but to cause drought continually, the Greeks shall die of famine; for they have none other resource for water except Zeus alone. These things are justly spoken of the Greeks by the Egyptians. But come now, I will shew how it is with the Egyptians themselves. If, as I said before, their country below Memphis (for this it is which increaseth) should increase in height in the same proportion as in time past, surely then the Egyptians that dwell therein shall hunger, since their country shall not be rained upon, neither shall the river be able to flow over onto the fields. But verily they obtain crops from

¹ The Mediterranean.

the earth now with less toil than any other nation, and even with less than the rest of the Egyptians. They have no labour either in breaking up furrows with the plow or in digging or in performing any other toil that the rest of men do for their harvest; but whensoever the river hath risen of his own accord and watered the fields, and having watered them hath fallen again, then each man soweth his field and driveth swine into it; and when he hath trodden the seed in with the swine, then he waiteth for the reaping-time; and he thresheth the corn with the swine, and so he obtaineth it.

Therefore if we follow the opinion of the Ionians concerning Egypt, who affirm that the Delta alone is Egypt, *and say that along the sea it stretcheth from the place called the Watchtower of Perseus as far as the Salting-places of Pelusium (wherein are forty schæni) but that from the sea it extendeth inland as far as the city of Cercasorus, where the Nile is parted and floweth to Pelusium and to Canobus*, and that all the residue of Egypt pertaineth either to Libya or to Arabia—if, I say, we follow this account, we must declare that the Egyptians formerly had no country; for as the Egyptians themselves say and I believe, the Delta is land brought down by the stream and only lately, as it were, created. Now if they had no country, it was superfluous for them to deem themselves the first of men, neither needed they to have tried the babes to see what tongue they would speak first. But I deem that the Egyptians arose not at the same time as the Delta which is called Egypt by the Ionians, but have been ever since the race of men began; and as the country grew, there were many that remained behind, and many also that descended little by little. And of old time Thebes was called Egypt; *and the circuit thereof is an hundred and twenty stades and six thousand*. [¹Therefore if my judgement in these matters is right, the Ionians deem not

¹ Later addition by Herodotus.

wisely concerning Egypt; but if the opinion of the Ionians is right, I will prove that the Ionians themselves and the other Greeks know not how to reckon, when they affirm that the whole earth is of three parts, Europe and Asia and Libya. For they ought to add thereto, as a fourth, the Egyptian Delta, if it is neither of Asia nor of Libya; for according to their account it is the Nile which separateth Asia from Libya, yet the Nile is divided at the sharp point of this Delta and surroundeth it, so that it would fall betwixt Asia and Libya.

Now the opinion of the Ionians we will set aside. But concerning this matter we say thus, that Egypt is all that land which is dwelt in by Egyptians, even as Cilicia is that which is dwelt in by Cilicians, and Assyria by Assyrians; and boundary between Asia and Libya we know of none that is rightly so called save the border of Egypt. Howbeit, if we follow the belief of the Greeks, that the boundary is the Nile, we shall hold that all Egypt, beginning from the Cataracts and the city of Elephantine, is divided in twain, and hath part in both names, pertaining half to Libya and half to Asia; for the Nile parteth Egypt in the middle from the Cataracts down to the sea. Now as far as the city of Cercasorus the Nile floweth as one; but from that city onward it is parted three several ways. And one turneth unto the east, which is called the mouth of Pelusium, and another way lieth to the west, and this is called the mouth of Canobus; but the straight path of the Nile is this: after it arriveth at the sharp point of the Delta in its downward course, thenceforth it parteth the Delta in the middle in its course to the sea. This is neither the least part of the waters of the Nile nor the least famous; and it is called the mouth of Sebennytus. There be also two other mouths which are parted asunder from that of Sebennytus and lead to the sea, whereunto these names have been given: to the one, Saïtic, and to the other, Mendesian. But the mouth of Bolbitine

and the Bucolic mouth are not natural mouths, but have been digged.] And witness is borne to the truth of my opinion by the oracle given of Ammon, which I learned after my own opinion was formed. The people of the cities of Marea and Apis, who inhabit the parts of Egypt which border upon Libya, deeming themselves to be Libyans and not Egyptians and being vexed with the observances touching sacred things, (for they desired not to be forbidden to eat kine,) sent unto Ammon and said that they had naught in common with the Egyptians, because they dwelt without the Delta and agreed with them in nothing, and that they desired to be permitted to taste of all things. But the god suffered them not to do so, saying that Egypt was that land which the Nile cometh over and watereth, and the Egyptians those who dwell below the city of Elephantine and drink from that river. Thus it was prophesied them; but the Nile, when it is in flood, not only cometh over the Delta but also extendeth in some places over the country which is called Libyan and Arabian for two days' journey on either hand, and sometimes even more than that, but sometimes less.

And concerning the nature of the river I was not able to obtain any account, either from the priests or from any other man. Now the thing that I was zealous to learn of them was this: wherefore the Nile cometh down in flood for an hundred days, beginning from the summer solstice, but when it approacheth that number of days returneth again and falleth in its bed, so that all the winter it continueth low until the summer solstice come again. Concerning this matter I was able to obtain no account from any Egyptian, when I enquired of them what special virtue the Nile hath, that its nature is contrary to that of all other rivers. And I enquired besides this why the Nile is the only river wherefrom no breeze bloweth.

Yet certain Greeks that would be eminent for wisdom have

spoken in three ways of this matter. Two of these I deem not worthy so much as to speak of, save that I would mention them. One of them saith that the seasonal winds are the cause of the river flooding, because they hinder the Nile from flowing out into the sea. But oftentimes the seasonal winds blow not, yet the Nile doeth the same thing; and moreover if the seasonal winds had been the cause, then ought the other rivers also which flow in the face of the seasonal winds to suffer this as much as the Nile, and yet more also, inasmuch as their streams being lesser are feebler. Now there are many such rivers in Syria, and many in Libya also; yet they suffer no such thing as the Nile doth. And the second opinion is more ignorant than the aforesaid, but more marvellous to relate; which saith that the Nile behaveth so because it floweth from Ocean, and that Ocean floweth around the whole earth. But the third opinion, which seemeth by far the most reasonable, is the most mistaken; for this also speaketh foolishness, when it declareth that the Nile floweth from melting snow, whereas it floweth out of Libya through the midst of Ethiopia and issueth into Egypt. How then should it flow from snow, when it floweth from the hottest places into those that are colder? There are many proofs, to a man that can reason about such things, that it is not likely that it floweth from snow. The first and greatest witness is afforded by the winds, which blow hot from those countries. And the second is that this land continueth without rain, whereas after snow hath fallen, then by all means must rain come within five days, so that if it snowed these places must also have had rain. And thirdly, the inhabitants are witness; for they are black by reason of the burning heat. Moreover kites and swallows leave not that country throughout the year, and cranes fleeing from the winter in Scythia resort to these places to winter. Yet if it snowed, though but a little, in the lands through which the Nile floweth and wherein it riseth, none

of these things had been so. So reason refuteth this opinion; but he that spake touching Ocean hath carried his account back to a thing not known, and cannot be refuted; for as for me, I know not that there is any river Ocean, but deem that Homer or one of the poets before him invented the name and brought it into poetry. But if, because I have found fault with the opinions already declared, I must needs put forth an opinion myself concerning things unknown, I will shew wherefore it seemeth me that the Nile floodeth in summer: in the winter season the sun is driven out of his proper course by storms, and passeth over the midland parts of Libya. Herein the whole matter is contained in brief; for unto whatsoever country this god is nearest and over whatsoever he passeth, the same must needs thirst for water, and the streams and the rivers of that land must be dried up. But to put the matter in many words, it standeth thus. As the sun passeth over the inland parts of Libya, he doeth thus: inasmuch as the air above these parts is continually clear and the country open to the sun and devoid of cold winds, the sun in his passage doeth the same as he is wont to do when he goeth through the midst of the heavens in summer; to wit, he draweth the waters unto him. *And when he hath drawn it up, he thrusteth it away unto the parts beyond; and the winds take and scatter and disperse it; so naturally the winds that blow from this country, the south wind and the south-west, are of all winds by far the most rainy. Howbeit I deem also that the sun doth not send away all the yearly water of the Nile, but always leaveth some thereof about himself.* But when the winter waxeth milder, the sun goeth back to the midst of the heavens again; and thenceforth he draweth from all rivers alike. Now the other rivers run high in winter, because much rain-water is mingled with them, the land being rained upon and torn with torrents, but in summer, when the rains fail them and they are drawn by the sun, they are low; whereas the

Nile, having no rain but being drawn by the sun, is naturally the only river that floweth much lower at that season than in summer; for in summer it is drawn equally with all the waters, but in winter it is oppressed alone. And so I do consider the sun to be the cause of these things. *The sun is also in my opinion the cause wherefore the air thereabouts is dry, because he parcheth all his path; and so summer ever possesseth the upper parts of Libya.* But if the station of the seasons were altered, and in that part of the heavens where now winter and the north wind stand, there were the station of the south wind, and where the south wind now standeth, there stood the north wind,—if these things were so, the sun, when he was driven from the midst of the heavens by the winter and the north wind, would pass over the upper parts of Europe, even as now he passeth over the upper parts of Libya; and I expect that in his passage he would serve the Ister as now he doth the Nile. But concerning the breeze and wherefore it bloweth not from the Nile, I hold this opinion: that it is not natural for winds to blow from exceeding hot things, but a breeze bloweth ever from that which is cold.

Now as for these matters, let them be as they are now and were in the beginning; but concerning the source of the Nile no man, either Egyptian or Libyan or Greek, that hath entered into converse with me, professed to know aught, except the steward of the sacred money of Athena in the city of Saïs in Egypt. But this man seemed to me to jest when he said that he had full knowledge. And this is what he said. There are two mountains, with their tops brought to sharp points, which lie betwixt Elephantine and the city of Syene in the land of Thebes; and the name of one of the mountains is Crophî, and of the other, Mophî. And the springs of the Nile, which are bottomless, rise in the space between these mountains, and half the water floweth toward Egypt and the north wind, and the other half toward

Ethiopia and the south wind. That the springs are bottomless he said Psammetichus, the king of Egypt, proved. For he had a rope twisted many thousand fathoms long, and let it down in that place; and it reached not to the bottom. Now if this that the steward told me happened in deed, then he meant, as I comprehend him, that there are divers strong whirlpools in that place, and a backward flow, because the water dasheth against the mountains; and so the sounding-line was not able, when it was let down, to come to the bottom. But of no other man could I hear anything of the sources; and the utmost I could learn was this [¹by coming myself as far as the city of Elephantine, to see with mine own eyes, and learning beyond that from report]. As one goeth upstream from the city of Elephantine, the land is steep. Therefore in this part they can proceed only by dragging the ship with cords from both sides like a bull; and if it break away, it is gone in an instant, carried away by the might of the stream. And this part extendeth over four days' voyage, and the Nile is as crooked here as the Mæander. *Now the distance that one must sail on this wise is twelve schæni.* And thereafter thou comest into a smooth plain, where the Nile floweth round an island. Tachompso is the name of it. In the country above Elephantine, and in half the island, Ethiopians dwell; but in the other half dwell Egyptians. And next to the island is a great lake, about which dwell Ethiopian herdsman. Through this thou sailest in four days more and comest again to the stream of the Nile, which issueth into this lake. Thereafter thou gettest down out of the ship and makest a journey of forty days along the river; for there are sharp rocks standing up in the Nile, and many shoals, among which it is not possible to sail. And when thou hast passed through this part in forty days, thou enterest again into another ship and sailest twelve days; and thereafter thou comest to a

¹ Later addition, possibly not by Herodotus.

great city, the name whereof is Meroë. And this city is said to be the mother city of the other Ethiopians. And they that are therein worship Zeus and Dionysus alone of the gods; but these they honour greatly. And an oracle of Zeus is established among them; and they make war whensoever that god commandeth; and whithersoever he commandeth, thither they make it. And sailing from this city, thou comest to the Fugitives in as much time again as that wherein thou camest from Elephantine to the mother city of the Ethiopians. And the name of these Fugitives is Asmach; and in the Greek tongue this word signifieth, Those that stand on the left hand of the king. These were two hundred and forty thousand of the warrior Egyptians, who went over to these Ethiopians for this cause. In the days of king Psammetichus a watch was kept in the city of Elephantine on the side of the Ethiopians, and another in Daphnæ at Pelusium on the side of the Arabians and the Syrians, and another at Marea on the side of Libya. And even now in my day the watches are kept in the same wise as they were in the days of Psammetichus; for the Persians keep ward both in Elephantine and in Daphnæ. Now these Egyptians, when they had kept ward three years and no man relieved them of their watch, took counsel, and all with one consent rebelled against Psammetichus and set off to Ethiopia. And Psammetichus hearing thereof pursued; and when he overtook them, he intreated them to stay, beseeching them not to forsake the gods of their fathers, and their children and wives, and saying much besides. But one of them, it is said, pointed to his privy member, and said that wheresoever that was, there they would also have wives and children. These men, after they came unto Ethiopia, gave themselves to the king of the Ethiopians. And he recompensed them thus. There were certain of the Ethiopians that had a difference with him. These he commanded them to expel and inhabit their land. And since these

men were planted among the Ethiopians, the Ethiopians are become more gentle, having learned Egyptian manners.

So the Nile is known as far as four months' journey by river and by road, besides the course thereof in Egypt; for this is the number of the months, if one compute them, that are spent in travelling from Elephantine to these Fugitives. *And it floweth from the west and the going down of the sun.* But thereafter no man can declare anything with certainty; for the land is a wilderness because of the burning heat. Howbeit I heard this much of certain men of Cyrene. They affirmed that they went to the oracle of Ammon, and entered into converse there with Etearchus, the king of the Ammonians. And haply after other converse they began to talk of the Nile, and how that no man knew the springs thereof. And Etearchus said that certain Nasamonies once came to him. (Now this people is Libyan, and inhabiteth the Syrtis and also the country for a little distance to the east of the Syrtis.) And when the Nasamonies came and were asked if they had any special knowledge of the desert parts of Libya, they said that there had been among them rash lads, the sons of chiefs, who when they came to man's estate, contrived many wild deeds. And once they chose five of their number by lot to explore the desert places of Libya, if haply they might see more than those that had been the farthest. Now as for the part of Libya that is beside the northern sea,¹ the whole of it, beginning from Egypt as far as the headland of Solois, which is the end of Libya, is inhabited by Libyans, and many tribes of Libyans, except what portions the Greeks and the Phœnicians possess; but in the parts above the sea and the peoples that border on the sea, Libya is full of wild beasts; and above the parts that are full of wild beasts, there is sand, and the land is fearfully dry and bare of all things. And when the young men were sent

¹ The Mediterranean.

forth by their comrades, well furnished with meat and drink, they went at first through the inhabited land; and when they had passed through this, they came to that which is full of wild beasts; and after this they went through the desert, and took their journey toward the south wind. But when they had passed in many days over a great space full of sand, they saw at length trees growing in a plain. And they drew nigh, and laid hands upon the fruit which was on the trees. But as they laid hands thereon, there came against them men smaller than ordinary men; and they took them, and led them away. But the Nasamones understood naught of their speech, neither did they which led them understand the Nasamones. And they led them through very great marshes. And when they had passed through these, they came to a city where all were like in stature to those that led them, and black in colour. And a great river flowed by the city from the evening toward the rising sun; and crocodiles were seen therein. Thus far I will tell the story of Etearchus the Ammonian, save that, as the men of Cyrene said, he declared that the Nasamones returned home again and that the nation to whom they came were all wizards. And Etearchus concluded that the river which flowed by the city was the Nile; and so reason also requireth. *The Nile floweth out of Libya, cleaving Libya in the midst; and judging things not known from things manifest, it ariseth, as I compute, in the same quarters as the Ister. For the river Ister divideth Europe in the midst, beginning from the Celti and the city of Pyrene. (Now the Celti are without the Pillars of Heracles; and they border upon the Cynetes, who dwell the farthest toward the sunset of all the peoples that inhabit Europe.) And the Ister endeth its course throughout Europe in the Euxine sea where the people of Istria dwell, who are colonists from Miletus. Now the Ister, because it floweth through inhabited country, is known to many; but of the springs of the Nile no man can tell, because Libya, through*

which it floweth, is uninhabited and desert. But concerning the course thereof I have told the most that it was possible to attain unto by enquiry. And it issueth into Egypt. Now Egypt lieth very nigh opposite to Cilicia Trachea; and from thence unto Sinope on the Euxine sea is a journey of five days direct for a quick traveller; and Sinope lieth over against the place where the Ister issueth into the sea. Therefore I deem that the Nile passeth through all Libya and is equal to the Ister. Now of the Nile let so much be said.

But I am going to prolong my account of Egypt because it hath many marvels, and containeth works greater than words can tell, beyond all other countries. Because of these more shall be said thereof. The Egyptians, like their climate, which is different, and their river, which hath a different nature from all other rivers, have established manners and laws contrary for the most part to the rest of men. Their women buy and sell, but the men abide at home and weave. And all other nations in weaving thrust the woof upward; but the Egyptians thrust it downward. The men carry burdens upon their heads; but the women carry them on their shoulders. And the women piss standing upright, but the men sitting. They seek easement in their houses, but eat without in the ways, saying that what things are shameful but necessary should be done in secret, but what things are not shameful, in public. No woman is made priest of any god, male or female; but men are priests of all gods and all goddesses. There is no necessity upon sons to support their parents if they would not; but daughters are by all means obliged to support them, even though they would not. Elsewhere the priests of the gods let their hair grow; but in Egypt they are shaven. It is the custom of other nations that in time of mourning those whom it toucheth nearest should have their heads shaven; but the Egyptians in time of bereavement suffer their hair to grow, both upon the head and upon the chin, being at other times shaven.

Other nations have their lodging separate from the beasts, but the Egyptians live together with their beasts. Others live on wheat and barley; but the Egyptian that sustaineth himself thereon hath great reproach; for they make their bread from spelt, which some call *zea*. They knead dough with their feet, but clay with their hands. Other nations leave their privy members as they were at birth, except so many as have learnt from the Egyptians; but the Egyptians circumcise themselves. Each man weareth two garments, but each woman one only. Other nations fasten the blocks and tackle of their sails outside their ships; but the Egyptians fasten them inside. In writing and reckoning with pebbles, the Greeks draw the hand from the left to the right, but the Egyptians draw it from the right to the left; *yet so doing they affirm that they do it dextrously and the Greeks do it awkwardly*. And they use two sorts of letters; and one sort is called sacred and the other common. And because they are devout unto excess, more than all other nations, they use these customs. They drink from brasen cups, and scour them thoroughly every day; and it is not that some do this and others do not, but all of them do it. And they wear garments of linen, ever new-washen; and to this they attend most of all. And their privy parts they circumcise for cleanliness' sake, preferring to be clean rather than to be comely. And the priests shave their whole body every other day, that neither a louse nor any other abominable thing may be upon them as they minster unto the gods. And the priests wear raiment of linen only, and shoes of byblus; and it is not permitted them to put on other raiment nor other shoes. And they wash themselves with cold water twice every day and twice every night, and perform (in a manner of speaking) ten thousand other observances. But they also obtain not a few advantages; for they neither consume nor spend anything of their own, but have special bread baked for them, and each of

them hath daily a great quantity of flesh of beeves and geese, and wine of the grape is also given to them. But fish they may not taste, and as for beans, the Egyptians sow them not at all in their country, and such as spring up they eat neither raw nor seethed; and the priests will not so much as bear to look thereon, holding them to be unclean. And each of the gods hath not one but many priests, whereof one is the high priest; and whensoever a man dieth, that man's son is set up in his room. But they hold that male kine pertain unto Epaphus, and because of this they examine them thus. One of the priests appointed for this purpose examineth the beast, while it standeth upright and while it lieth on its back, and also with the tongue drawn out, to see if it be clean of the appointed marks, which I will mention in another place.¹ He looketh also to see whether it hath the hairs of the tail growing naturally. And if he perceive thereon but a single black hair, he holdeth the beast not clean. But if it be clean of all these marks, he windeth a paper about the horns and then smeareth sealing-wax thereon and impresseth his signet; and so they lead the beast away. And death is the penalty appointed for any that hath sacrificed a beast without the seal. On such wise the beast is examined; and the fashion of sacrifice established among them is this. When they have brought the beast which hath been sealed to the altar where they sacrifice, and have kindled fire, then they pour a drink-offering of wine over the oblation upon the altar, and calling on the god they slay the beast, and when they have slain it, cut the head off. And the body of the beast they flay; but on the head thereof they call down many curses, and those that have a market and Greek merchants sojourning among them, take it into the market and sell it; but such as have no Greeks at hand cast it forth into the river. Now when they call down curses on the head, they pray that if any

evil is like to come either upon them that sacrifice or upon all Egypt, it may turn against that head. And as touching the heads of the beasts that are sacrificed and the drink-offering of wine, all Egyptians use the same customs in all sacrifices alike; and because of this custom no Egyptian will taste of the head of any other living creature either. But the taking out of the entrails and the burning thereof is established differently in different sacrifices. Howbeit I am going to tell how they perform it for the goddess whom they hold to be greatest and to whom they keep the greatest feast. When they have flayed the bull and have prayed, they take out the whole of the lower inwards thereof; but the upper inwards they leave in the body, and the fat also. And the legs they cut off, and the rump, and the shoulders with the neck. And when they have done these things, they fill the rest of the bull's body with loaves and honey and raisins and figs and frankincense and myrrh and other odours; and when they have filled it with these, they burn the same, pouring oil over it in abundance. And as the offering burneth, they all beat their breasts. But whenso they have made an end of beating their breasts, they serve a feast of what parts of the offering they left over. And all the Egyptians sacrifice male kine and calves, such as are clean; but it is not permitted them to sacrifice the females, but they are sacred unto Isis; (for the image of Isis, which is in woman's form, hath the horns of a cow, even as the Greeks pourtray Io;) and all Egyptians alike reverence kine the most of all animals by far. Therefore neither man nor woman of Egypt will kiss a Greek nor use the knife or the spits or the cauldron of a Greek, nor taste of the flesh of a clean bull that hath been cut with a Greek knife. But as for the cattle which die, they bury them after this fashion: the females they cast into the river; but the males they bury, each in their own suburb, with one horn or both projecting to mark the place. And when they

are rotted and the appointed time cometh, there arriveth in each city a vessel from the isle which is called Prosopitis. *It is in the Delta, and the circuit thereof is nine schæni.* In this isle there are exceeding many cities; but the name of the city from whence come the vessels to collect the bones of the bulls is Atarbechis, and an holy temple of Aphrodite is established there. From this city many go the round, some to one city and some to another, and dig up the bones and bring them back and bury them all in one place. And they bury the other beasts that die after the same manner as the bulls; for so the law stands concerning them all. And as many as possess a temple of Theban Zeus or are of the province of Thebes, all abstain from sheep and sacrifice goats; (for the Egyptians do not all worship the same gods, except Isis and Osiris, who they say is Dionysus, whom they all reverence alike;) but as many as possess a temple of Mendes or are of the province of Mendes, abstain from goats and sacrifice sheep. Now the people of Thebes, and so many as abstain from sheep for their sake, say that this law was established for this reason. Heracles took a strong desire to behold Zeus, and Zeus desired not to be beheld by him; and at last, when Heracles was importunate, Zeus procured a ram and flayed it and cut the head off; and he held the head before him and put the fleece on, and so revealed himself to Heracles. In memory of this the Egyptians, and the Ammonians after them, make the image of Zeus with a ram's head. Now the Ammonians are settlers of the Egyptians and of the Ethiopians, and use a speech between the two. And as it seemeth me, the Ammonians took their name also from Zeus; for the Egyptians call Zeus Amun. Howbeit this is the cause why the people of Thebes sacrifice not rams but hold them sacred. But on one day of the year, the festival of Zeus, they cut one ram in pieces and flay it and clothe the image of Zeus with the fleece, and then bring unto it the image of Heracles. And when

they have done so, all the people in the temple beat their breasts for the ram, and thereafter they bury it in an holy sepulchre.

Now I heard that the Heracles concerning whom they tell this story is one of the twelve gods. But the other Heracles, whom the Greeks know, I was nowhere in Egypt able to hear about. Howbeit the Egyptians took not the name from the Greeks, but rather the Greeks who gave the name Heracles to the son of Amphitryon took it from the Egyptians. That this is so, I have many testimonies, and especially these, that the parents of this Heracles were both of old sprung from Egypt, and that the Egyptians say they know not the names of Posidon or of the Dioscuri, neither do they receive them as gods among the rest, whereas, if they had taken the name of any godhead from the Greeks, they were likely to have taken these first and foremost; (for even then, as I suppose and my judgement inclineth, they made voyages and certain of the Greeks were seafarers; and so the Egyptians ought to have been acquainted with the names of these gods even more than of Heracles). But Heracles is a very ancient god of the Egyptians; as they themselves say, it was seventeen thousand years to the time when Amasis began to reign since the twelve gods, whereof they hold Heracles to be one, were born from the eight. And because I desired to get some certain knowledge of these matters from whom I best could, I sailed also to Tyre in Phœnicia, when I learned that there was an holy temple of Heracles there. And I found it was richly adorned with many offerings, and therein were also two pillars, the one of refined gold and the other of emerald, which shineth by night with a great light. And I entered into converse with the priests of the god, and asked how great a time it was since their temple had been established. And I found that they also agreed not with the Greeks; for they affirmed that the temple of the god was established at the founding of Tyre and the years that they have

dwelt in Tyre are two thousand and three hundred. And I also saw in Tyre another temple of Heracles, surnamed Thasian. And I came to Thasos also, where I found a temple of Heracles that was established by the Phœnicians who sailed forth in search of Europa and established Thasos; and these things came to pass five generations of men before Heracles the son of Amphitryon was born in Greece. These things that I have found out plainly shew that Heracles is an ancient god. And I think that those Greeks do most rightly who possess two temples of Heracles, and sacrifice to the one as an immortal, surnamed the Olympian, and make offerings to the other as an hero. Now the Greeks have many thoughtless tales; and the story also which they tell of Heracles is foolish, that when he came to Egypt, the Egyptians crowned him with garlands and led him forth in pomp for to sacrifice him to Zeus; and till then he held his peace; but when they would have offered the first-fruits¹ of him at the altar, then he put forth his strength and slew them all. Now it seemeth me that the Greeks, when they say this, are altogether without knowledge of the character and customs of the Egyptians; for if they deem it not piety to slay even beasts, except sheep and goats and such male kine and calves as are clean, how should they sacrifice men? And moreover, how is it natural that Heracles alone, especially if he were a man, as they affirm, should have slain many tens of thousands? Now may gods and heroes not be displeased with me that I have said thus much about these matters.

But the Egyptians that I have mentioned sacrifice neither he-goats nor she-goats for this cause. The people of Mendes reckon Pan among the eight gods, and they affirm that these eight gods were before the twelve. Now the painters and the statuaries pourtray and grave the image of Pan with the face of a goat and

¹ The forelock, &c., cut from a sacrificial animal and burnt before the sacrifice proper.

the legs of a goat, even as the Greeks do. Howbeit they believe not that he is such in deed, but like the other gods; and wherefore they pourtray him so, I would rather not say. And the people of Mendes reverence all goats, but the male more than the female, and the male have greater honours; and one of them is worshipped beyond all the rest, and whensoever he dieth great mourning is made in all the province of Mendes. (Now in the Egyptian tongue both the goat and Pan are called Mendes.) And in my day this marvel came to pass in this province, that a goat lay with a woman publicly. But the swine the Egyptians hold to be an abominable beast. And firstly, if any of them toucheth a swine as he passeth by, then he goeth and dippeth himself in the river with all his garments on; and secondly, the swineherds, albeit they are native Egyptians, are the only persons in Egypt that enter not into any temple, neither will any man give his daughter in marriage to them nor take a wife from among them; but the swineherds give and take in marriage one from another. And the Egyptians deem not fit to sacrifice swine to any other gods but the Moon and Dionysus. Unto these they sacrifice them at one and the same time, and eat of the flesh. And there is a story told by the Egyptians concerning the reason wherefore they loathe swine at their other feasts but sacrifice them at this; howbeit, though I am acquainted therewith, it is more seemly for me not to tell it. And the manner of sacrificing swine unto the Moon is this. When a man hath slain the beast, he putteth together the tip of the tail and the spleen and the caul, and covereth them over with all the fat which is about the belly of the beast, and thereafter he burneth them with fire; and the residue they eat on the night of the full moon in which they sacrifice. But on any other day they will not taste thereof. And the poor people for lack of means fashion swine of dough and bake these and sacrifice them. But unto Dionysus each man slayeth

a sucking-pig before his doors on the evening of the feast, and giveth the pig to the same swineherd that sold it, to take away. But the rest of the feast of Dionysus, except the choral dances, the Egyptians observe in well nigh all respects after the same manner as the Greeks. But instead of the phallus they have another device: images about a cubit high, moved by cords, which the women of each village carry round; and the privy member, which is not very much lesser than the rest of the body, moveth up and down; and a pipe goeth before, and they follow after, singing of Dionysus. But concerning the reason wherefore it hath the privy member overlarge and moveth this and no other part of the body, there is a sacred story told. Now it seemeth me that Melampus the son of Amytheon was not ignorant of this rite but acquainted therewith. For it is Melampus who introduced among the Greeks the name of Dionysus and his sacrifice and the procession of the phallus, albeit he comprehended not the whole story fully, but the wise men that came after him revealed it more perfectly. Yet Melampus is he that brought the phallus which is carried in procession to Dionysus, and from him the Greeks learned to do as they do. And I affirm that Melampus, who was a wise man, acquired for himself a manner of divination which he learnt from Egypt, and introduced many things from thence among the Greeks with little alteration, and especially the religion of Dionysus; for I will not allow that the worship of this god in Egypt and in Greece hath coincided by chance, neither will I allow that the Egyptians received either this custom or any other from the Greeks. Now it seemeth me most likely that Melampus learned the religion of Dionysus through Cadmus of Tyre and those that came with him from Phœnicia to the country now called Bœotia.

But the names of almost all the gods came to Greece from Egypt. That they came from among the barbarians, I find by

enquiry to be true; but for my part I deem it most likely that they came from Egypt. For the names of all the gods, except Posidon and the Dioscuri, as I have said before,¹ and also except Hera and Hestia and Themis and the Graces and the daughters of Nereus, have been in the land of Egypt from time everlasting. (And I say herein what the Egyptians say themselves.) But the gods whose names they declare that they know not, seem to me to have been named by the Pelasgians, except Posidon; which god the Pelasgians learned of from the Libyans; for no people had the name of Posidon from the beginning except the Libyans, who have worshipped this god always. [²And in heroes also the Egyptians believe not.] [³These customs, and others besides, which I will mention, the Greeks have received from the Egyptians. But they learned to make the images of Hermes with the privy member upright not from the Egyptians but from the Pelasgians. The Athenians were the first of all the Greeks who received it from the Pelasgians, and the residue learned it from the Athenians. For the Pelasgians became neighbours of the Athenians in their land, when they were already coming to be numbered among the Greeks; wherefore they themselves also began to be deemed Greeks. And that man knoweth what I mean unto whom the rites of the Cabiri have been revealed, which the Samothracians perform, having received them from the Pelasgians; for these Pelasgians who had been neighbours of the Athenians dwelt formerly in Samothrace.] And formerly the Pelasgians in all their sacrifices prayed unto The Gods; (this I know because I heard it in Dodona;) but they gave none of them any name or surname; for they had not yet heard thereof. *And they named them gods⁴ from this, that they had set all things in order⁵ and*

¹ Chapter 43. ² Later addition, possibly not by Herodotus.

³ Later addition; see note on 1, 56.

⁴ *theoi*.

⁵ *tithemi*.

distributed all attributes. But when a long time afterwards they learned from Egypt the names of all the gods except Dionysus, whose name they learned much later, they consulted the oracle at Dodona concerning the names; (for this is deemed to be the most ancient of the oracles in Greece, and was at that season the only one). And when the Pelasgians consulted the oracle at Dodona, asking if they should receive the names which came from the barbarians, the oracle answered that they should use them. And so from that time forward, when they sacrificed, they used the names of the gods. And the Greeks received them afterwards from the Pelasgians. But how each of the gods was born or whether they had all been from everlasting, and what manner of form they have, they knew not, in a manner of speaking, until yesterday or the day before. For I deem that Hesiod and Homer were four hundred years earlier than me, and no more; and these are they that made for the Greeks a genealogy of the gods, and gave them their surnames, and divided the offices and arts among them, and described their forms. But the poets who are said to have been before them were, as I think, after them. Now the former things are said by the priestesses at Dodona, but the latter (concerning Homer and Hesiod) by me.

And concerning the oracle of Zeus which is in Greece and that which is in Libya the priests of Theban Zeus told me that two holy women were carried away from Thebes by Phœnicians, and one of them, so they learned, was sold in Libya and the other in Greece; and it was these women that first established the oracles among the said peoples. And when I asked whence they had such certain knowledge, they answered that great search for these women was made by them; and they were not able to find them, but afterwards learned about them what they had told me. These things I heard of the priests in Thebes. But the prophetesses at Dodona say thus. Two black doves flew up from

Egyptian Thebes; and one of them went to Libya, but the other came thither and settling upon an oak-tree spake with a human voice and said that there must needs be an oracle of Zeus in that place. And the people comprehended that the command was given them from God and did accordingly. And the dove which went to Libya commanded the Libyans to make an oracle of Ammon; *this also is an oracle of Zeus*. So said the priestesses of Dodona, the eldest whereof was named Promenia, and the next after her Timarete, and the youngest Nicandra; and the other people of Dodona who served in the temple also consented with them. But I have this opinion about these matters, that if the Phœnicians indeed carried off the holy women and sold one of them in Libya and the other in Greece, then, as I think, the part of the land which now is called Greece but formerly was Pelasgia, wherein this woman was sold, was Thesprotia; and being in bondage there, she established a temple of Zeus beneath an oak-tree, as it was natural that one who had ministered in the temple of Zeus at Thebes should have remembrance of him in the land whither she came; and after that, when she had learned the Greek tongue, she instituted an oracle, and said that her sister had been sold in Libya by the same Phœnicians by whom she was sold herself. And it seemeth me that the women were called doves by the people of Dodona for this reason, that they were barbarians and seemed to them to have utterance like birds. But after a while, when the woman uttered things which they comprehended, they say that the dove spake with an human voice, whereas while she spake as a barbarian she seemed to them to have utterance after the manner of a dove. For how could a dove utter human speech? But when they say that the dove was black, they mean that the woman was Egyptian. Now the manner of divination at Thebes in Egypt and at Dodona is alike. And from Egypt came divination from sacrifices also.

And the Egyptians are the first of all men who instituted solemn assemblies and pomps and processions; and these the Greeks have learned from them. And this is a witness to me thereof, that the former have manifestly been performed an exceeding long while, whereas those in Greece were instituted recently. And the Egyptians hold every year not one solemn assembly but exceeding many. The greatest and most numerous of all is held in the city of Bubastis unto Artemis, and the second unto Isis in the city of Busiris; for in this city, which is established in the midst of the Egyptian Delta, there is a very great temple of Isis. (Now in the Greek tongue Isis is Demeter.) And the third solemn assembly which they make is in the city of Saïs to Athena, and the fourth in Heliopolis to the Sun, and the fifth in the city of Buto to Leto, and the sixth in the city of Papremis to Ares. And whensoever they journey unto the city of BUBASTIS, they do thus. The men and the women sail together, a very great multitude of both in each vessel; and some of the women have cymbals and play thereon throughout all the voyage, and others pipe, and the residue of the men and women sing and clap their hands. And whenever on their voyage they come near some other city, they draw the vessel in to the land and do thus: some of the women do as I have said, but others cry out and taunt the women of that city, and others dance, and others again stand up and pull their skirts up. Thus they do at every city by the river. But when they are come to Bubastis, they keep a feast and perform great sacrifices, and there is more wine of the grape consumed in this feast than in all the rest of the year. And altogether the men and the women that resort thither, not counting the children, are seven hundred thousand, as the people of the place say. These things are done at Bubastis. But I have already¹ told how they keep the feast of Isis in the city of BUSIRIS. After

¹ Chapter 40.

the sacrifice all the men and all the women, many tens of thousands of persons together, beat their breasts; but for whom they beat their breasts, it were not piety in me to say. And as many Carians as there are dwelling in Egypt do even more than this, inasmuch as they also cut their foreheads with knives; and by this it is plain that they are aliens and not Egyptians. And when they gather together in the city of saïs, on the night of the sacrifice they all light many lamps in the open round about their houses. And the lamps are dishes full of salt and oil, and the wick floateth on the top. And these lamps burn all night long, and the name of the feast is Feast of Lamps. But all the Egyptians that come not to this assembly await the night of the sacrifice and light their lamps likewise; and so they burn not in Saïs only but throughout all Egypt also. And concerning the reason wherefore this night hath light and honour there is a sacred story told. But in HELIOPOLIS and in BUTO they perform only sacrifices, when they resort thither. And in PAPREMIS they make sacrifices and oblations as elsewhere; but when the sun draweth nigh unto setting, certain few of the priests are busy about the image, but most of them stand with staves of wood at the entrance of the temple; and over against them standeth another throng, more than a thousand persons, who have vows to perform, with staves of wood likewise. (Now the image, which is in a little shrine of wood, covered over with gold, they have brought forth to another house on the day before.) Then the few that remained about the image draw thither the shrine and the image which is in the shrine, on a waggon of four wheels; and they that stand in the porch suffer them not to enter in; and those that are under vows aid the god and smite the priests, who resist them. Then ariseth a fierce battle of sticks, and they break the heads one of another; and many, as I deem, do even die from their wounds, albeit the Egyptians said that no man dieth. And the people of

the place say that they instituted this affray because of this. There dwelt in this temple the mother of Ares; and when Ares, who was reared apart, grew to man's estate, he came and desired to commune with his mother; and his mother's ministers, inasmuch as they had not seen him before, permitted him not to enter, but kept him from thence. Then he brought men from another city and intreated the ministers harshly, and went in unto his mother. Hence they say that they have instituted this affray at the feast of Ares. And the Egyptians are the first who made it an observance that men should not lie with women in temples nor enter into temples from women unwashed. For well nigh all the rest of men, saving the Egyptians and the Greeks, lie with women in temples and enter therein from women unwashed, deeming men to be even as the cattle are; for they say that all manner of cattle, and birds after their kind, are seen mating in the shrines and precincts of the gods, whereas if this thing were not pleasing unto heaven, neither had the cattle done it. Thus do other men justify deeds not acceptable to me; but the Egyptians jealously observe this thing among the other customs of their religion.

Now albeit Egypt bordereth on Libya, it hath not many beasts; but such as they have are all held sacred. Howbeit if I should tell wherefore they are set apart as being sacred, I should come to speak of matters pertaining to the gods, which I do jealously avoid rehearsing; and whatsoever I have said that touched thereon, I said under constraint. But their customs touching the sacred beasts stand thus. Egyptians both male and female are appointed unto each kind separately to care for their victual; and the son receiveth this office from the father. And the inhabitants of each city reverence a different beast. * * * and they perform vows on this wise. Calling on the god to whom the beast pertaineth, they shave either all or half or a third of the head of their

children, and weigh the hair in a balance against silver; and whatsoever it weigheth is given to the keeper of the beasts, who setteth fish of equal value before the beasts. Such is their appointed victual. But if a man slay any of these beasts, if he do it wittingly, death is the penalty, and if unwittingly, he payeth whatsoever penalty the priests impose. But whoso slayeth an ibis or an hawk, whether wittingly or unwittingly, must needs die. And whereas the domestic beasts are many, there would be many more yet if it were not that this calamity overtaketh the cats. When the females have brought forth, they resort unto the males no more; and they, desiring to lie with them, are prevented. Accordingly they devise this thing. They snatch or filch away the young from the females, and kill them; howbeit, when they have killed them, they do not eat them. Then do the females, being bereft of their young and desiring others, come to the males; for this beast loveth to have young. And whensoever there is a fire, a wondrous thing befalleth the cats. The Egyptians stand in a row and keep watch over the cats, taking no heed to quench the fire; but the cats pass betwixt the men or jump over them, and so leap into the fire. And when these things come to pass, great grief possesseth the Egyptians. And in whatsoever house a cat dieth a natural death, all that dwell therein shave their eyebrows only; but when a dog dieth, they shave their whole body and head. And the cats, when they die, are taken away to the city of Bubastis, where they are embalmed and buried; but the dogs they bury in sacred tombs each in their own city. And the weasels are buried like the dogs. But the field-mice and the hawks they take away to the city of Buto, and the ibises to Hermopolis. And the bears, which are scarce, and the wolves, which are not much bigger than foxes, they bury in whatsoever place they are found lying.

Now the crocodile is of this nature. It eateth nothing during the four winter months. It is a four-footed beast, living both on

the land and in the water; for it bringeth forth eggs and hatcheth them on land, and passeth the most part of the day on dry ground, but all the night in the river, the water whereof is warmer than the night air and the dews. And of all creatures that we know of, it waxeth the largest from the smallest beginning; for the eggs which it bringeth forth are not much greater than those of geese, and the young one is in proportion to the egg, but it increaseth and cometh to be even seventeen cubits long and more still. And it hath the eyes of a swine, and great teeth and fangs, and is the only beast that groweth no tongue. Neither doth it move the lower jaw, but is the only beast that bringeth the upper jaw down upon the lower. It hath also mighty claws, and an unbreakable scaly hide upon its back. And it is blind in water, but exceeding quick of sight out of water. And because it liveth in the water, its mouth is all full of leeches within. Now all other beasts and birds flee from it; but the sandpiper is at peace with it, because the crocodile hath advantage therefrom; for whenso the crocodile cometh on land out of the water and then yawneth—now it is wont for the most part to yawn towards the west—, then the sandpiper entereth into its mouth and swalloweth up the leeches; and the crocodile, being profited thereby, is glad and in no wise harmeth the sandpiper. And crocodiles are held sacred by some of the Egyptians, but not by others, who deal with them as enemies. And the people that dwell round about Thebes and the lake of Mœris deem them to be exceeding sacred, and both of them keep one special crocodile that is taught to eat from the hand, and they put earrings of glass and of gold in its ears, and rings about its forefeet. And they give them offerings and a set portion of food, and intreat them kindly while they live; and when they are dead, they embalm them and bury them in sacred tombs. But the people that dwell about the city of Elephantine do eat the crocodiles, not holding them to be sacred.

(Now they are not called crocodiles, but champsæ; but the Ionians named them crocodiles, likening their form to that of the lizards¹ in the stone walls at home.) And many devices of many kinds are used to catch them; howbeit I will write of the device which seemeth me to be most worthy of rehearsing. The hunter putteth the chine of a pig on an hook for bait, and casteth it into the midst of the river; and he himself beateth a live suckling upon the brink of the river. And the crocodile, hearing the cry, rusheth towards it, and coming upon the chine, he swalloweth it down. And when he is drawn out upon land, the hunter first of all daubeth his eyes with clay; for if he do this, he subdueth him exceeding easily thereafter; but if he do it not, it costeth him trouble.

And hippopotami are sacred in the province of Papremis, but not in the rest of Egypt; and their nature is this. It is a four-footed beast, with cloven hoofs like an ox, and a flat nose, and the mane of an horse, and sheweth its fangs; and it hath the tail and the cry of an horse, and in size is like the largest of oxen. And the skin thereof is so exceeding thick, that when it is dried the hafts of spears are made from it.

There are also otters in the river, which they hold to be sacred. And they deem also that the fish called Scaly are sacred, and likewise eels (which they say are sacred to the Nile,) and also the birds called fox-geese.

And there is another sacred bird named the phoenix. I saw it not save in a picture only; (for it cometh among them rarely, every five hundred years, as the people of Heliopolis say; and they say that it cometh only when the parent-bird dieth;) but if it be like the picture, it is of this size and appearance: the feathers are partly the colour of gold, and partly red; and in shape and size it is exceeding like an eagle. And thus they say that it contriveth, albeit that which they say is not credible to me.

¹ *crocodeiloi*.

It setteth forth from Arabia and bringeth the parent-bird to the temple of the Sun in a plaster of myrrh; and it burieth him in the temple of the Sun. And it bringeth him thus. First it shapeth a lump of myrrh as great as it is able to carry; and then it assayeth carrying the same. And whenso it hath finished assaying, then it holloweth out the lump and setteth the parent-bird therein, and plastereth over with other myrrh the hole in the lump where it put him in. And when the parent-bird is laid therein, the weight is found to be the same. And having plastered the hole over, the phoenix bringeth the lump to the temple of the Sun in Egypt. Thus they say that this bird doeth.

And there are sacred serpents at Thebes, nowise hurtful to men, which are short in length and have two horns springing from the top of the head. And when they die, they bury them in the temple of Zeus; for to this god they say that they are sacred.

Now there is a place in Arabia lying over against the city of Buto,¹ whither I went to enquire concerning the winged serpents. And when I came, I saw serpents' backbones in multitude not to be described. And the bones were in great heaps and lesser heaps and yet smaller still; and there were many of these last. Now the place where the bones were heaped up is a narrow pass between mountains, leading into a great plain; and this plain joineth with the plain of Egypt. And the story is that in the springtime winged serpents fly out of Arabia towards Egypt; but the ibises gather together at this pass and suffer not the serpents to enter in, but slay them all. And the Arabians say that the ibis is honoured so greatly by the Egyptians because of this deed; and the Egyptians also agree that they honour these birds for this cause. Now the appearance of the ibis is this. It is all jet black, and hath the legs of a crane, and an exceeding hooked visage, and

¹ A slip of Herodotus, or an error in the text, for Bubastis; see Chapters 154, 155, 158.

in stature is like a crane. This is the appearance of the black sort, which fight with the serpents; but those that congregate more about the paths of men—for there are two different ibises—are such: the head and the neck are all bare of feathers, and all but the head and the throat and the tips of the wings and the tip of the rump is white, but the parts that I have said are jet black; and the legs and the visage thereof resemble the other. But the shape of the serpent is like that of a water-snake; and it hath featherless wings very like those of a bat. Now concerning sacred animals let thus much be said.

But those Egyptians that dwell in the cultivated parts of Egypt keep records the most zealously of all men, and are by far the most learned of any that I have had experience of. And they follow always this manner of life. They use purges for three days together in each month, seeking after health with emetics and purgatives, because they hold that all the sicknesses of men arise from the victuals which nourish them. And true it is that the Egyptians are the healthiest of all men after the Libyans, by reason, as it seemeth me, of the weather, that it altereth not; for sicknesses do most arise among men at all times of change, and especially change of weather. And they eat loaves which they make from spelt, and they call them *cyllestes*. And they use wine made from barley; for vines they have not at all in their land. And some of their fish they dry in the sun and eat raw; but some they eat pickled in brine. And they eat quails and ducks and the smallest birds raw, having pickled them first, but they roast or seethe all else that they have which is bird or fish, excepting only those that are set apart as sacred. And at the banquets of the rich, when the meal is over, a man carrieth around a corpse fashioned of wood in a coffin, one or two cubits long and counterfeited perfectly with painting and with graving; and he sheweth it unto each of the company and saith: Look upon this, and drink

and be merry; for when thou diest, thou shalt be even such. Thus they do at their banquets of wine. And they follow the customs of their fathers, and receive no new custom. And among other notable usages they sing of the same person who is celebrated in Phœnicia also and in Cyprus and elsewhere, under a different name among each people, and who is the same that the Greeks sing of under the name Linus; so that one of many things that I wonder at in Egypt is whence they got this song, which they have plainly sung from of old. Now Linus is called Maneros in the Egyptian tongue; and the Egyptians said that he was the only-begotten son of the first ruler of Egypt; and when he died before his time, he was honoured by the Egyptians with these lamentations, and this was unto them their first song. And the Egyptians agree with the Greeks, but with the Lacedæmonians only, in this also, that the younger Egyptians, when they meet with their elders, give place and stand aside, and rise up from their seats when they draw nigh. Howbeit in this other thing they agree with none of the Greeks, that instead of greeting one another in the streets, they do obeisance, letting down one hand as far as the knee. And they wear tunics of linen, with fringes around the legs, which they call *calasiries*; and cast over these they have white cloaks of wool. Howbeit, nothing woollen is taken into the temples, neither buried with them; for it is not lawful. And they agree in this with those that are called followers of Orpheus and of Bacchus, but are in truth followers of the Egyptians and of Pythagoras; for those that partake of these rites may also not be buried in woollen garments. And there is a sacred story told concerning this. And the Egyptians have also found out unto which of the gods each month and day pertaineth, and on what day if a man be born, what fortune he shall meet with and how he shall perish and what manner of man he shall be; and those of the Greeks who dealt in poetry made use of these things.

And the Egyptians have discovered more omens than all other men together; for when a sign cometh, they wait to see that which issueth thereof and write it down; and if ever afterward a like sign cometh, they deem that the same will issue of it. And their divination is after this fashion. The art is not attributed unto any man but to sundry of the gods; for there are oracles there of Heracles and Apollo and Athena and Artemis and Ares and Zeus, and also the oracle which they hold in most honour of all, the oracle of Leto in the city of Buto. Howbeit the manner of divination at these oracles is not the same, but diverse. And the art of healing is divided thus. Each physician treateth one part and not more. And everywhere is full of physicians; for some profess themselves physicians of the eyes, and others of the head, and others of the teeth, and others of the parts about the belly, and others of obscure sicknesses. And their lamentations and burials are thus. When a person of any account in a house dieth, all the womenkind of that house daub with clay their heads and sometimes their faces also, and then leave the corpse in the house and wander up and down the city beating their breasts, with their loins girt low and their breasts naked; and all their kinswomen go with them. And the men also on their part beat their breasts, with their loins girt low likewise. And when they have done so, then they take the body to be embalmed. Now there are men appointed for this purpose, whose craft this is. And whensoever a corpse is brought to them, they shew those that brought it wooden models painted to look like bodies embalmed in three ways. And they say that the most excellent of these ways is the way of him whose name I deem it not lawful to mention in such a matter, but the second way is inferior to this and cheaper, and the third the cheapest of all. And when they have displayed these, they enquire of them after which sort they will have the corpse prepared. Then the kinsmen agree upon a price and

depart, and the craftsmen remaining behind set to work. And thus they embalm bodies in the most excellent fashion. Firstly they draw out the brain through the nostrils partly with a crooked iron and partly by pouring medicines in. Then with a sharp Ethiopian stone they slit the flank open and empty all the belly. And when they have cleansed it and rinsed it through with wine of the palm-tree, they rinse it again with crushed incense. And thereafter, when they have filled the belly with pure crushed myrrh and cassia and the other odours except frankincense, they sew it up again. And having done these things, they preserve the body by covering it with nitre for threescore days and ten; for it is not lawful for them to preserve it longer than this. And when the threescore days and ten are over, they wash the corpse and swaddle the whole body with bands of fine linen cloth cut in strips, smearing the under-side of them with gum, which the Egyptians for the most part use instead of glue. Thereafter the kinsmen receive the corpse, and cause to be made a case of wood shaped like a man; and when they have caused it to be made, they enclose the corpse therein, and shut it up, and store it thus in a chamber, setting it upright against a wall. Thus they prepare corpses in the most sumptuous fashion. But those who desire the middle way and shun great expense they prepare thus. They take syringes, and fill the belly of the corpse with cedar oil, neither cutting it open nor taking the bowels out, but forcing in the liquid at the fundament and preventing it from flowing back. Then they preserve the body for the appointed number of days; and on the last day they let out of the belly the cedar oil which they formerly put in. And the oil hath such power that it bringeth forth with it the bowels and the inwards in solution. And the nitre dissolveth the flesh, so that there remaineth only the skin and bones of the corpse. And when they have done these things, they give the corpse back thus, and busy themselves no more

about it. But the third way of embalming, wherewith they prepare the bodies of the poor, is this. They rinse the belly through with a purge, and preserve the body for threescore days and ten; and thereafter they give it them back to take away. But the wives of eminent men, and women that are exceeding comely or of great account, they give not over to the embalmers immediately they die, but only when they have been dead three or four days. They do this to the end that the embalmers may not lie with the women; for they say that a certain one was caught lying with the fresh corpse of a woman, his fellow craftsman betraying him. But whosoever, whether Egyptian or stranger, is found to have been slain by the bite of a crocodile or by the Nile itself, the people of the city where he is cast up must perforce embalm his body and adorn it most fairly and bury it in an holy sepulchre; neither is it lawful for any man, either of his kinsmen or of his friends, to touch him, except the priests of the Nile, who take up his body and bury it themselves, as though it were something more than the corpse of a man.

[¹And they shun Greek customs, nor, in a word, do they receive the customs of any other nation whatsoever. But whereas the other Egyptians do jealously observe this thing, nevertheless there is a great city Chemmis, nigh unto Neapolis in the province of Thebes, wherein is a temple of Perseus the son of Danaë. And the temple is square and palm-trees grow round about it. And the portals of the temple are of stone and exceeding high; and before them stand two great statues of stone. And in this enclosure is a shrine, and an image of Perseus standeth therein. The people of this Chemmis say that this Perseus often appeareth up and down their country and often also within the temple; and a sandal two cubits long which he hath worn is found; and whensoever this appeareth, all Egypt flourisheth. Thus they say,

¹ Later addition.

and in Perseus' honour they do these things in the Grecian manner: they hold a contest of strength, comprehending every manner of contest, and offer cattle and mantles and skins for prizes. But when I asked wherefore Perseus is wont to manifest himself only to them, and wherefore they differ from the other Egyptians in appointing a contest of strength, they said that Perseus was descended from their city; for Danaüs and Lynceus, who sailed forth to Greece, were men of Chemmis. And they rehearsed the genealogy from these down to Perseus. And they said that when he came to Egypt, for the same cause as the Greeks say, to wit, to fetch the Gorgon's head from Libya, then he came to them also and recognized all his kinsmen. And when he came to Egypt, he had already learned the name of Chemmis, which he heard from his mother. And the contest of strength they perform in his honour because he himself commanded it.]

All these are the customs of the Egyptians who dwell above the marshes. But those who inhabit the marshes have the same customs as the other Egyptians, and more especially each of them marrieth one wife only,¹ even as the Greeks do; howbeit, to get their food cheaply, they have also devised as followeth. Whensoever the river floodeth and covereth the plains like the sea, then many lilies, which the Egyptians call lotuses, grow in the water. These they pluck and parch in the sun; then they grind into flour the thing in the middle of the lotus, which resembleth the head of a poppy, and make thereof loaves baked with fire. And the root of this lotus is also able to be eaten, and hath a rather sweet taste; and it is round, about the size of an apple. And there are also other lilies growing in the river, which resemble roses, the fruit whereof is on another stem that groweth up by the side of the flower from the same root. In appearance the fruit is very like wasps' comb, and there are exceeding many

¹ Presumably Herodotus refutes a current opinion to the contrary.

seeds therein which can be eaten, about as big as olive stones; and these are eaten both soft and parched. And they gather in the marshes the byblus,¹ so much thereof as groweth each year; and they cut off the upper parts thereof and turn them to some other use; but they eat the lower parts, about a cubit long, which remain. And those that desire to have their byblus exceeding tasty, roast it in a red-hot pan before they eat it. Howbeit divers of them live on fish alone; which when they have caught and gutted, they parch in the sun and eat when they are dried. Now the shoals of fish are not found at all in the rivers, but live in the lakes. Howbeit whensoever the itch to conceive cometh upon them, they do thus. They stream forth to the sea in shoals; and the males lead the way, sprinkling their seed behind them; and the females follow after and snap it up and conceive therefrom. But when they are about to spawn, they stream back again from the sea, each to their own haunts. Howbeit, now the males lead the way no more, but it is the females that go in front. And as they lead the way in shoals, they do the same thing as the males did; for they sprinkle the roe, here a little, there a little, and the males following after swallow it up; but from the roe that remaineth over and is not swallowed up come the grown fishes. And all the fish that are caught while they stream forth to the sea are found to be bruised upon the left side of the head; and all that are caught while they stream back again are bruised upon the right side. And this befalleth them for this cause. As they stream down to the sea, they cleave to the land on the left, and when they stream back again, they cleave to the same shore, keeping nigh thereto and touching it as much as possible, that they may not lose their way because of the current. And whensoever the Nile beginneth to flood, the hollows in the ground and the miry places beside the river begin to be filled first, as the water from the river

¹ Papyrus reed.

creepeth through; and immediately these are full, they all abound with little fishes. And I think that I comprehend from whence these are like to come. When the Nile falleth in the year before, the fish drop their eggs in the slime and depart with the last of the water; and from these eggs come the fishes, as soon as the season cometh round again and the water returneth over them. Thus it is with the fish.

But the Egyptians who dwell in the marshes get oil from the fruit of the castor-oil plant, which the Egyptians call *cici*. And they do thus. They sow these castor-oil plants along the banks of the rivers and lakes. Now in Greece they grow wild, but in Egypt, where they are sown, they bear much fruit with an evil smell. And when the Egyptians have gathered this, then some cut it in pieces and press it but others boil it down; and they collect the liquid which floweth therefrom, which is oily and no less convenient for lamps than the oil of the olive, but giveth a noisome odour. And against the gnats, which are abundant, they have contrived thus. Those that dwell in the parts above the marshes are profited by the towers of their houses, whereinto they ascend to sleep; for the gnats are not able to fly high because of the winds. But those that dwell in the marshes have this contrivance instead of towers. Every man of them possesseth a cast-net, wherewith by day he catcheth fish; but at night he useth it thus. He setteth up the net round about the bed whereon he taketh his rest, and afterward he getteth beneath it and sleepeth. Now if he slept wrapped in a mantle or in linen, the gnats would bite through these; but they do not so much as try to bite through the net.

And their ships, wherein they carry burdens, are made from the *acantha*, the form whereof is most like the lotus of Cyrene; and it weepeth gum. From this *acantha* they cut timbers two cubits long, and set them together after the fashion of bricks, and

build the ship by joining the timbers together with long pegs set close together; and when they have built their ship in this fashion, they stretch timbers across the top thereof. But ribs they use not. And they caulk the joints from within with byblus;¹ and they make one rudder, which is thrust through the bottom; and they use a mast of acantha, and sails of byblus. These ships cannot sail up the river, except a fresh wind prevail, but are drawn along from the land. But down the stream they voyage thus. They have a board of tamarisk wood, whereunto is sewn a mat of reeds, and they have also a pierced stone weighing about two talents; and the board is fastened with a rope and cast out in front of the ship to be borne on in front, but the stone is cast out behind, tied with another rope. Then the board, as the current driveth it, moveth swiftly and draweth the *baris*, (for that is the name of these ships;) but the stone is dragged behind along the bottom, and keepeth the course straight. Now they have a great multitude of these ships, and sundry thereof carry many thousand talents.

And when the Nile cometh over the country, only the cities are seen standing out; and then they resemble greatly the isles in the Ægean, for the residue of Egypt becometh sea, and only the cities stand out. Therefore, whensoever this cometh to pass, they voyage not along the courses of the river but through the midst of the plain; and so the voyage of one that saileth up from Naucratis to Memphis lieth by the very pyramids, albeit the ordinary way is not this, but by the point of the Delta and the city of Cercasorus. [²And if thou sail unto Naucratis through the plain from Canobus and the sea, thou comest by the city of Anthylla and the city which is called Archander's. Now Anthylla, which is a famous city, is set apart for the wife of whosoever is king of Egypt, to find her in shoes. This thing hath been done ever since Egypt hath been under the Persians. But the other city seemeth

¹ Chapter 92.

² Later addition.

me to have its name from the son-in-law of Danaüs, to wit, Archander the son of Phthius the son of Achæus. It might indeed be some other Archander; howbeit the name is not Egyptian.]

Thus far my own experience and opinion and enquiry have spoken; but henceforth I shall tell Egyptian histories as I heard them; yet somewhat of that which I have seen shall also be added.

The priests said that Min, who was the first king of Egypt, made Memphis¹ with a dam. For of old the river flowed along the sandy mountain on the side of Libya; but Min made a bend in the river about an hundred stades south of Memphis, and dried up the ancient bed, and made a channel for the river half-way between the mountains. And even now this bend of the Nile, whereby it is diverted, is kept under strong watch by the Persians, and strengthened year by year; for if the river should break through and overflow here, there is danger of all Memphis being overwhelmed. Howbeit, when this Min, who was the first king, had made the ancient river-bed dry land, then first he founded therein the city which now is called Memphis; and around it on the north and west thereof he digged a lake which is filled from the river; (for the Nile itself guardeth the side toward the east;) and secondly, he established there the temple of Hephæstus, which is great and worthy of note.

And the priests rehearsed from a roll the names of three hundred and thirty other kings that were after Min, in even so many generations of men; whereof eighteen were Ethiopians, and one an Egyptian woman, and the rest Egyptian men. And the name of the woman which reigned was the same as the name of the Babylonian queen, even Nitocris. And they said that she destroyed many of the Egyptians by guile in revenge for her brother, whom the Egyptians slew while he reigned over them, and having slain him gave her the kingdom. She made her an exceeding

¹ Contrast Chapter 4; from a different source, perhaps added later.

lofty chamber beneath the earth, and gave out that she would handsel it; but in her heart she imagined other things. And she bade those Egyptians whom she knew to have had most part in the murder, and feasted many; and as they dined, she turned the river upon them by a great hidden conduit. So much they said concerning her; and moreover, that when this thing was accomplished, she cast herself into a chamber full of ashes, that she might not be punished. But seeing they spake of no works that the other kings had wrought, saving the last one, Mœris, who left for memorial the gateway of Hephæstus' temple which looketh unto the north, and digged a lake, (concerning which I will declare hereafter¹ how many stades the circuit thereof measureth,) and built pyramids therein, (the magnitude whereof I will mention when I speak of the lake itself)—seeing therefore that except this king, who wrought thus much, all the rest wrought nothing, I will pass over them and make mention of the next king, whose name was Sesostris. The priests said that firstly he set forth from the Arabian gulf in long ships, and subdued the people that dwell by the Red Sea, till, as he sailed, he came to a sea not navigable because of shallows. Thereafter, according to the report of the priests, when he came back to Egypt, he took a great army and proceeded through the continent, subduing every people that was in his path. And whatsoever nation he encountered that was valiant and strove mightily for freedom, in that country he set up pillars which told in writing the name of himself and of his country, and that he had subdued them with his power. But whensoever he got the cities of any nation easily and without battle, then he not only wrote upon their pillars the same as he wrote in the lands of the nations that shewed courage but he also drew thereon the privy member of a woman, meaning that they were without valour. So doing he went throughout the

¹ Chapter 149.

continent, till he passed over from Asia into Europe and subdued the Scythians and the Thracians. And these, it seemeth me, are the furthest peoples unto whom the Egyptian host came; for the pillars are found established in the countries of these peoples, but not beyond. And there Sesostris turned and went back. And when he was come to the river Phasis, then I cannot with certainty say whether the king himself separated off a portion of his army and left them in that place to inhabit the land, or whether sundry of the soldiers grew tired of wandering and remained there by the river Phasis. Howbeit, it is manifest that the Colchians are Egyptians. And this I remarked for myself before I heard it from others. But after it came to my mind, I enquired of both peoples; and the Colchians remembered the Egyptians more than the Egyptians remembered the Colchians. Howbeit the Egyptians said that they supposed the Colchians to be of the army of Sesostris. But I conjectured it myself on these grounds, that they have black skins and curling hair—howbeit this alone counteth for naught, because there are also others such—and especially that the Colchians and the Egyptians and Ethiopians are the only men which have circumcised their privy members from the beginning, whereas the Phœnicians and the Syrians of Palestine themselves confess that they learned it from the Egyptians; (and this is to me a strong testimony that they learned it by having commerce with Egypt, that the Phœnicians who have commerce with Greece cease to follow the Egyptians, and circumcise not the privy members of their children;) and the Syrians about the river Thermodon and the river Parthenius, and the Macrones who are their neighbours, affirm that they have learned it from the Colchians lately. And these are the only peoples that circumcise themselves. But of the Egyptians themselves and the Ethiopians I am not able to say which learned it from the other; for it is manifestly an exceeding ancient custom

with both. And I will also tell another thing about the Colchians, wherein they resemble the Egyptians: they and the Egyptians are the only peoples that make linen after the same fashion. And they resemble one another in their tongue and their whole life. (Now the linen of the Colchians is called by the Greeks Sardinian, but that which cometh from Egypt, Egyptian.) And the more part of the pillars which Sesostris, the king of Egypt, set up throughout the lands are no longer remaining; but I myself saw them standing in Palestine, and the writing upon them as I have said, and the privy member of a woman. And in Ionia there are also two images of this man graven upon rocks, one by the road from Ephesus to Phocæa, and the other by the road from Sardis to Smyrna. In either place is graven a man four cubits and an half high, having a spear in his right hand and a bow in his left, and his other harness conformable thereunto; for he hath both Egyptian and Ethiopian harness. And from one shoulder to the other sacred writing of Egypt is graven across the breast, saying thus: This land I got by the strength of my shoulders. But who and whence he is, the writing there declareth not, but elsewhere it doth. Howbeit sundry of those that have beheld the image conjecture that it is Memnon's; but they are far from the truth.

Now when the Egyptian Sesostris was returning, bringing with him many captives from the nations whose lands he had conquered, then, said the priests, after he came to Daphnæ by Pelusium on his return, his brother, unto whom he had committed Egypt, bade him and his sons to a banquet. And he piled the house round with wood, and when he had piled it round, set fire thereto. And when Sesostris perceived this, he took counsel with his wife; (for he had taken his wife also with him;) and she counselled him to take two of their sons, whereof there were six, and stretch them out upon the burning pile and so span the fire, that they themselves might walk over them and come forth safe.

And Sesostris did so; and two of his sons were burned on this wise, but the residue were saved with their father. But when Sesostris came home to Egypt and had chastised his brother, he used the multitude that he had brought back with him thus. The exceeding tall stones which were brought to the temple of Hephæstus in the days of this king were drawn thither by these captives; and they were constrained to dig all the channels which now are in Egypt, and so were the means of making Egypt, which formerly was all a land of horses and chariots, to be destitute thereof. For though Egypt is a plain, it hath wanted horses or chariots since then, because of the many channels extending every way. Now the king parcelled Egypt because whenever the river fell, the men whose cities were not by the river but inland lacked water and had to use brackish drink from wells. Therefore he parcelled Egypt. And the priests said that this king divided the land among all the Egyptians, giving each an equal square lot, and commanding each one to pay a tax yearly from the produce. But if the river removed aught of any man's lot, he went before the king and signified what was come to pass. Then the king sent men to view it and measure by how much the piece was become less, that in future the man might pay a proportion of his tax. Thus, as it seemeth me, geometry was invented, and later came to Greece. *Howbeit the Greeks learned the sundial and its pointer and the twelve parts of the day from the Babylonians.*

Now Sesostris was the only Egyptian king who ruled over Ethiopia. And he left for memorials two statues of himself and his wife, thirty cubits high, before the temple of Hephæstus, and also statues of his four sons, each twenty cubits high. And a great while afterward the priest of Hephæstus suffered not Darius the Persian to set up his statue before these, saying that Darius had not wrought such deeds as Sesostris the Egyptian; for Sesostris subdued as many other nations as he, and the Scythians also,

whereas Darius was not able to conquer the Scythians; therefore it was not right that his statue should stand before those that Sesostris had erected, because he had not excelled him in deeds. And they say that Darius thereupon confessed that it was so.

But when Sesostris deceased, they said that his son Pheros received the kingdom. He made no wars but was afflicted with blindness for this cause. The river came down higher in flood than ever before; and a wind smote thereon, and made it full of waves. Then they say this king did frowardly, and took a spear, and cast it into the middle of the whirlpools of the river; and straightway afterwards he was seized with a malady of the eyes, and became blind. So he was blind for ten years; but in the eleventh came a prophecy unto him from the city of Buto, that the term of his punishment was ended and he should receive his sight if he washed his eyes with the water of a woman that had lain with her husband alone, being without knowledge of other men. And he made trial of his own wife first; and afterwards, when he received not his sight, he made trial of other women, one after another. And when he had received his sight, he gathered together all the women that he had made trial of, except her whose water he washed with when he received his sight. And having collected them in one city, which is now called Red Clod, he set fire to them all with the city itself. But the woman with whose water he washed when he received his sight, he took for wife himself. And when he had escaped from the affliction of his eyes, he dedicated many offerings throughout all the notable temples and, what is most worthy of note, he dedicated wondrous works in the temple of the Sun, even two stone pinnacles, each made from a single stone, an hundred cubits apiece in height and eight cubits in thickness. And they said that a man of Memphis, whose name in the Grecian tongue was Proteus, received the kingdom after him. There is now a precinct of Proteus in

Memphis, exceeding beautiful and well adorned, lying toward the south wind from the temple of Hephæstus. And Phœnicians from Tyre dwell round about this precinct, and the whole of this place is called the Camp of the Tyrians. And in the precinct of Proteus there is a temple called Aphrodite the Stranger's. Now I suppose that this temple is to Helen the daughter of Tyndareus, both because I have heard the report that Helen lodged with Proteus, and moreover because Aphrodite is sur-named the Stranger; for of all the other temples of Aphrodite none is called the Stranger's. And when I enquired of the priests, they told me that it fared thus with Helen. As Alexander was sailing back to his own land, having ravished Helen from Sparta, then, when he was in the midst of the Ægean, contrary winds drove him into the sea of Egypt; and as the blasts abated not, he came to Egypt, even to the Salting Places at the mouth of the Nile which is now called Canobic. And on the coast there was a temple of Heracles, which is there still, where if the servant of any man whatsoever taketh refuge and giving himself unto the god causeth the holy marks to be put upon him, it is not lawful to lay hands on the same. This law hath continued unaltered from the beginning even unto my day. Now certain manservants of Alexander, when they heard of the law of the temple, deserted him and sat down as suppliants to the god, and accused Alexander, willing to do him hurt; for they told the whole truth about Helen and the wrong done to Menelaüs. Thus they accused Alexander before the priests and the keeper of this mouth of the Nile, whose name was Thonis. And when Thonis heard these things, he sent a message with all speed unto Proteus in Memphis, saying thus: There is come hither a stranger, a Teucrian by race, that hath wrought an unholy deed in Greece. He robbed his own host of his wife, and is come here with the woman and exceeding great riches beside; for the winds have cast him upon

thy land. Shall we therefore suffer this man to sail away without hurt, or shall we take from him that which he hath brought? And Proteus made answer, saying: Whosoever this man is that hath done unholy deeds to his host, lay hold on him and bring him unto me, that I may know what he will say. And when Thonis heard this, he laid hands on Alexander and stayed his ships; and afterward he took him up to Memphis, with Helen and the money and the suppliants also. And when they were all brought thither, Proteus asked Alexander who he was and whence he sailed. And he rehearsed his descent, and told him the name of his country, and explained moreover whence he sailed upon that voyage. Then Proteus asked him whence he got Helen; and when Alexander wandered in his account and spake not the truth, the suppliants refuted him and rehearsed the whole story of the wrong. And at last Proteus declared his mind, saying thus: As for me, if it were not that I hold it of much account that I have never yet slain any stranger that came to my country by constraint of winds, I should have chastised thee for the sake of the Greek, against whom, thou worst of men, thou wroughtest a most unholy deed, though thou hadst received his hospitality: thou didst lie with the wife of thine own host, and even this sufficed thee not, but thou gavest her wings and broughtest her away with thee; neither did this alone suffice thee, but thou hast brought also the spoils of thine host's house. Howbeit, seeing I hold it of great account not to slay strangers, I shall do thus: I shall not suffer thee to take away this woman and the riches, but shall keep them for the Greek, until he cometh himself to take them away; but thee and those that sail with thee I command to depart out of my land and cast anchor in some other within three days; else I will serve you as enemies.

Such the priests said was the manner of Helen's coming to Proteus; and it seemeth me that Homer also had heard this

report; yet because it was not so fit for the making of a poem as that other which he used, he put it from him, yet manifested that he was acquainted with this story also. He mentioneth it in Diomedes's Valour;¹ and the verses say thus:

There she had mantles of many colours, the work of women
of Sidon

Whom Alexander himself, like unto a god,
Brought from Sidon, sailing over the broad sea,
On the same journey when he brought back noble Helen.

In these verses Homer maketh it manifest that he was acquainted with Alexander's wandering to Egypt; for Syria bordereth upon Egypt, and the Phœnicians, unto whom Sidon pertaineth, dwell in Syria. And from these verses especially this also is manifest, that the Cypria are not by Homer but some other. For it is said in the Cypria, that when Alexander brought Helen, he came to Ilium on the third day from Sparta, obtaining a fair wind and a smooth sea, whereas he saith in the Iliad that when he brought her he wandered afar. But now no more of Homer and the Cypria.

But when I asked the priests whether or not it is a vain story that the Greeks tell concerning that which came to pass at Ilium, they answered and told me this, which they affirmed that they had from Menelaüs himself. After the ravishing of Helen a great army of Greeks came to the land of the Teucrians, to revenge Menelaüs. And the army went forth on land and established itself, and sent messengers to Ilium; and Menelaüs himself also went with them. And when they entered within the walls, they required of them Helen and the money which Alexander had stolen, and demanded satisfaction for the wrongs. But the Teu-

¹ The portion of the Iliad (roughly Books V and VI) which treats of Diomedes.

crians said the same then as thereafter, both with an oath and without an oath, that they had neither Helen nor the money, but these were both in Egypt. But the Greeks deeming themselves mocked by them, besieged them until they took them. But when they had taken the walls, and Helen was not found there, but they were told the same as before, then the Greeks believed them and sent Menelaüs himself unto Proteus. And Menelaüs came to Egypt and sailed up to Memphis; and when he had spoken the truth about these matters, he received great hospitality and got back Helen and all his riches besides. Howbeit, when he had gotten them, Menelaüs did the Egyptians wrong. As he purposed to sail away, contrary winds stayed him; and when this had lasted a great while, he imagined an unholy deed. He took two children of the people and made sacrifices of them. Then, when it came to be bruited about that he had done this deed, he was hated and pursued after; and he departed and fled with his ships unto Libya. But whither he betook him thereafter, the Egyptians were not able to say. And they affirmed that they knew some of these things by enquiry, but that they spake from certain knowledge of those which came to pass in their own country.

Thus the Egyptian priests said; and I myself also assent unto their report, considering that if Helen had been in Ilium, she had surely been restored unto the Greeks, whether Alexander would or whether he would not; for Priam was not so lunatick, nor Alexander's other kinsmen either, as to bring into jeopardy their own lives and their children's and the whole city, that Alexander might have Helen to wife. And even if they had so resolved at the first, yet when many Trojans perished whensoever they joined battle with the Greeks and one or two or three or even more still of the sons of Priam himself were always slain when a battle came to pass, (if aught may be affirmed on the

authority of the poets)—when, I say, these things came to pass, I consider that, though Priam himself had been Helen's husband, he must have restored her unto the Achæans, if that could have rid him of his troubles. Moreover, Alexander was not the heir unto the kingdom, so that affairs might have been in his hands, seeing Priam was old; but Hector, who was older than Alexander and a better man than he, was the heir thereunto, and he would surely not have borne with his brother's iniquity, more especially when it was the cause of great evil both to himself and to all the other Trojans also. But verily they had not Helen to restore, albeit the Greeks believed them not when they told the truth; and this, according to my opinion, was by heaven's ordinance, that being utterly destroyed they might make it plain to men, that for great iniquities the vengeance of the gods is great also. Thus I have spoken according to my own belief.

And they said that Rhampsinitus received the kingdom from Proteus. He left for memorial the gateway of the temple of Hephæstus which looketh toward the west; and he set up two statues, five and twenty cubits in height, over against the gateway. And the one that standeth to the northward the Egyptians call Summer, and the one toward the south they call Winter; and they do obeisance unto that which they call Summer, and entreat it well, but to that which is called Winter they do the contrary thereof. Now this king had great wealth of silver, which none of the kings that were after him was able to excel or to come near. And desiring to lay up his riches in a safe place, he caused to be builded a chamber of stone, one of the walls whereof was the outside wall of his palace. But the man that wrought it devised thus, with mischievous intent. He contrived that one of the stones might easily be taken out of the wall by two men or even by one. And when the chamber was finished, the king laid up his riches therein. But as time went on and the mason was nigh

unto death, he called his two sons unto him, and explained to them how he had contrived when he built the king's treasury, making provision for them that they might have abundance. And when he had clearly expounded to them everything that concerned the removal of the stone, he gave them the measures thereof, saying that if they would remember these, they should be the stewards of the king's riches. So he gave up the ghost. But his sons not long afterward set about the work, and went to the palace by night and finding the stone in the building easily removed it and fetched out much money. And when the king chanced to open the chamber, he marvelled to see the vessels deficient wherein the money was kept. But he knew not whom he should charge, because the seals were whole and the chamber locked. But when again and again as he opened, he found his riches less and less—for the robbers grew not slack in plundering—he did thus. He had snares made, and set them round about the vessels wherein were his riches. And the thieves came, as in time past, and one of them crept in; but when he came near the vessel, immediately he was caught in the snare. And when he saw what evil he was in, straightway he called unto his brother and told him how it was, and bade him with all speed creep in and cut off his head, to the end that he might not be recognized and so destroy him also. And the other, thinking that his brother spake well, obeyed him; and having fitted the stone in, he went away home carrying his brother's head. And when it was day, the king entered into the chamber and was astonished when he saw the body of the thief in the snare without his head, but the chamber not harmed. And being in a great strait, he did thus: he hanged upon the wall the dead body of the thief, and set keepers nigh, and gave them charge that whomsoever they should see moaning aloud or making lamentation, they should seize and bring unto him. And when the dead body was hanged up, the

mother was sore grieved. And she held speech with her son which yet lived, and enjoined him to contrive in whatsoever fashion he could to loose the body of his brother and bring it unto her; and she threatened that if he should give no heed thereto, she would go unto the king herself and lay accusation against him, that he had the money. And seeing the mother was grievously displeased with her son, and he appeased her not with many words, therefore he contrived thus. He prepared him asses, and filled skins with wine and set them on the asses, and so drove them along. And when he came by those that were watching over the dead body where it hung, he drew unto him the mouths of two or three of the skins, and untied them; and as the wine flowed, he beat his head and made a great cry, as though he knew not to which ass he should turn first. But when the keepers saw the wine flowing in streams, they all ran into the road with vessels and collected the wine which had escaped, counting it gain. And he reviled them all, and made a show of wrath. But after a while, when the keepers comforted him, he made as though he were appeased, and abated of his wrath; and at last he drove the asses out of the road, and began to set them to rights. And when there was more talk, and one of them jested with him and brought him to laugh, he gave them one of the skins. So they decided to sit down there as they were, and drink; and they bade him keep them company and remain and drink with them; and he was persuaded and remained there. And he gave them yet another skin, because they made him welcome at their drinking. And when they had partaken plenteously of the liquor, they were filled with overmuch strong drink and being heavy with slumber fell asleep in the place where they had drunken. Then, when the night was far advanced, he loosed the body of his brother, and shaved the right cheeks of all the keepers in despite. Then he set the body upon the asses, and drave them home, having performed

for his mother that which she had enjoined. But when tidings were brought to the king that the corpse of the thief had been stolen away, he made much ado. And they say that desiring at all costs to know who it was that had so contrived, he did these things, albeit I believe them not. He set his own daughter in a brothel, charging her that she should receive all men alike, but that before a man lay with her, she should compel him to tell her what was the most subtle deed that he had ever done and what was the most unrighteous; and whosoever should rehearse the story of the thief, she must seize and not let go. And when the girl did what things were enjoined by her father, the thief heard wherefor it was done; and desiring to prevail over the king by cunning, he contrived thus. He cut off at the shoulder the arm of a fresh corpse, and hid it underneath his mantle, and went in to the king's daughter. And when he was asked the same questions as the rest, he told her that the most unrighteous deed which he had done was that he cut off the head of his brother when he was caught in a trap in the king's treasury, and the most subtle was that he made drunken the keepers and loosed his brother's body where it hung. And when she heard this, she would have laid hands on him. And in the darkness the thief stretched forth unto her the dead man's arm; and she took hold thereon, supposing that she was grasping his own arm. But the thief loosed it, and ran out of the door and departed. And when this also was reported unto the king, he was astonished at the manifold cunning and boldness of the fellow. And at length he sent throughout all the cities and made proclamation, promising him safety and undertaking great things if he would come into his presence. Then the thief put his trust therein and came unto him; and Rhampsinitus admired him greatly, and gave him that daughter to wife, because he was the most cunning of all men; for the Egyptians excelled the rest of men, and he excelled the

Egyptians. And they said that after this the king went down alive into what the Greeks call Hades, and played at dice there with Demeter; and sometimes he won, and sometimes she. And he came up again with a golden napkin as a gift from her. And they said that because of the descent and return of Rhampsinitus the Egyptians observed a feast, which I myself know that they perform even unto my day; howbeit I am not able to say whether it is because of this that they keep the feast. And the priests weave a robe in a single day, and binding the eyes of one of them with a bandage, they lead him with the robe in his hand to the road which leadeth to Demeter's temple. Then they return; but the priest whose eyes are bandaged is led, they say, by two wolves to the temple of Demeter, which is twenty stades distant from the city. And the wolves lead him back again from the temple to the same place. (Now he that findeth such things credible may believe that which is told by the Egyptians. But as for me, it is my principle throughout all this history to write that which each nation telleth, as I heard it.) And the Egyptians say that Demeter and Dionysus preside in the world below. And they are also the first who said that the soul of man is immortal, and that when the body perisheth it entereth into another creature that is being born; and whenso it hath gone around all the creatures of the dry land and the sea, and the fowls of the air, it entereth again into the body of a man as he is being born; and the circuit thereof is accomplished in three thousand years. This doctrine sundry of the Greeks, some earlier and some later, have used as their own; whose names I write not, though I know them.

Now unto the time of king Rhampsinitus they said that Egypt was in all things well governed and flourished greatly; but Cheops, who became king after him, speedily brought Egypt into all manner of misery. For he shut up all the temples, and prevented them from sacrificing. And secondly he commanded all the

Egyptians to labour for him. Some were enjoined to drag stones to the Nile from the quarries in the Arabian mountain; and he appointed others to receive the stones when they were brought over the river in ships, and drag them to the mountain called Libyan. And there were ever an hundred thousand men labouring at one time, three months apiece. And the time which passed upon the people in their oppression was firstly the ten years wherein they builded the road by which the stones were dragged, a work, as it seemeth me, not very much less than the pyramid itself, for the length of it is five stades and the breadth ten fathoms, and the height, where it is highest, eight fathoms; and it is of polished stone and figures are graven thereon. *So the ten years were for this, and also for the underground chambers on the hill where the pyramids stand, which he made as a tomb for himself in an island, bringing a channel from the Nile.* But the pyramid itself took twenty years to make. Each front thereof is eight plethra long, (for it is square), and the height is the same. It is of polished stone fitted perfectly, and none of the stones is less than thirty feet long. And this pyramid was made thus. They made it first in the shape of stairs, and lifted up the stones which remained with engines made of short timbers. From the ground they raised them to the first range of stairs; and when the stone came up to this, it was set in another engine that stood on the first range, and drawn up from this to the second range, and thence by another engine to the third; for there were as many engines as there were ranges of stairs. (Or peradventure there was only one engine, and that easy to carry, which they moved from range to range, after taking out the stone; for I will give both accounts as both are told.) Howsoever, the topmost parts of the pyramid were finished first, and then the next, and lastly the parts at the bottom near the ground. And it is recorded in Egyptian writing on the pyramid how much was spent on radish and onion and garlick for the

labourers. And if I well remember what the interpreter told me reading the writing, a thousand and six hundred talents of silver were expended. And if this is indeed so, how much more must have been expended on the tools they worked with, and on bread and clothing for the labourers, seeing they were the aforesaid time in building the works, and no little time besides, as I deem, in cutting the stones and bringing them, *and building the chambers under the earth*. And Cheops came to such wickedness that, when he lacked money, he set his daughter in a brothel and enjoined her to charge thus and thus much; but they told me not how much. And she demanded the sum enjoined by her father, and also resolved to leave a memorial of her own. And she besought each man that went in unto her to give her a present of one stone. And from these stones, they said, was made the pyramid that standeth in the midst of the three in front of the great pyramid; and each face thereof is one plethrum and an half long.

And the Egyptians said that this Cheops reigned fifty years, and when he deceased, his brother Chephren received the kingdom. And he walked in the same way as the other in all things, and builded a pyramid likewise. This pyramid attaineth not the dimensions of the former, (for I myself measured them;) *for there are neither chambers under the earth beneath it, nor doth a channel come into it from the Nile, like that which floweth into the other through a conduit of masonry and encircleth an island within, where Cheops himself is said to lie*; but the first course is made of Ethiopian stone of many colours. And it adjoineth unto the other; and they both stand on the same hill, which is about an hundred feet high. And Chephren, they said, reigned six and fifty years. [‘Thus they reckon an hundred and six years in which the Egyptians suffered all manner of misery; and during all that time

¹ Later addition.

the temples, which had been shut, were not opened. These kings the Egyptians so hate that they will not gladly use their names, but even call the pyramids after a shepherd Philitis, who at that time fed his flocks in those parts.]

And after this king they said that Mycerinus the son of Cheops reigned over Egypt. And his father's deeds pleased him not, but he opened the temples and released the people, who were ground down to the extremity of misery, to go about their business and their sacrifices; and he judged the justest judgements of all their kings. And they praise him most of all the kings of Egypt for this deed, that he not only judged well in all else, but when a man complained of his judgement, he made him amends out of his own possessions and satisfied his desire. So Mycerinus was gentle with the citizens and practised virtue. Then the beginning of his trouble came upon him when his daughter died, who was the only child in his house. And he was exceeding grieved at that which had befallen him; and wishing to bury his daughter in no ordinary way, he caused an hollow wooden cow to be made, and gilded it over, and buried in it his daughter that was dead. This cow was not covered with earth, but was visible even unto my day. It is in the city of Saïs, and standeth in the palace in a chamber fairly adorned; and they burn incense of every sort beside it every day, and each night a lamp burneth by it all night long. And in another chamber nigh unto this cow stand images of the concubines of Mycerinus, as the priests in the city of Saïs told me; and indeed about a score of wooden idols, fashioned naked, stand there; but who they are, I am not able to say, excepting what is told. But divers tell this story also concerning the cow and the idols, that Mycerinus became enamoured of his daughter and lay with her against her will; and then they say the child hanged herself for grief, and he buried her in this cow, but her mother cut off the hands of the maidservants that had yielded

up the daughter to her father; and now their images are served as they themselves were served while they lived. But they that tell this tale speak foolishly, as I think, especially as touching the hands of the idols. For I myself could see that they have lost their hands through age; and the hands were still visible in my day lying at their feet. Now the whole of the cow is covered over with a purple cloth, excepting the neck and the head, which are bare and gilded over with exceeding thick gold; and betwixt the horns the circle of the sun is represented in gold. And the cow standeth not upright, but sitteth on its knees, and is as large in size as a large live cow. And it is borne forth from the chamber every year; for when the Egyptians lament the god who must not be named by me in such a matter, then they also bring the cow forth into the light; for they say that when she died the girl besought her father Mycerinus that she might look upon the sun once in the year. But after the loss of his daughter, secondly there came unto the king an oracle from the city of Buto, that he should live six years only and die in the seventh. Then being sore grieved he sent to the oracle and reproached the god, complaining that his father and his uncle, which shut up the temples and remembered not the gods, and afflicted mankind also, had lived long, whereas he, that was religious, must needs die so soon. But a second answer came to him from the oracle, which said that his life was being shortened for that very cause, that he did not what he should have done; for Egypt must needs be afflicted for an hundred and fifty years, and the two kings that were before him had perceived this, but he had not perceived it. When Mycerinus heard this, then, seeing sentence was already passed upon him, he caused many lamps to be made; and whensoever it was night, he lit them, and drank and was merry; and without ceasing night or day he wandered among the pools and the groves and wherever he heard that the fittest places of enjoyment were. And he

contrived thus, that he might have twelve years instead of six, the nights being made days, because he desired to prove the oracle false. This king also left a pyramid, much less than his father's: each face thereof—for it is square—wanteth twenty feet of three plethra, and half thereof is of Ethiopian stone. Now divers of the Greeks say that this pyramid pertaineth unto Rhodopis the whore. But they speak not rightly; and it seemeth me that they know not even who Rhodopis was, when they speak thus; for else they had not ascribed unto her the making of such a pyramid, whereon countless thousands of talents have been expended; *neither know they that Rhodopis flourished about the time that Amasis reigned, and not under Mycerinus.* For Rhodopis, who lived exceeding many years after the kings that left these pyramids, was from Thrace by birth, and a bondwoman of Iadmon the son of Hephæstopolis of Samos, being in bondage together with Æsop the maker of fables. (For Æsop also was Iadmon's, as was made evident by this especially, that when the people of Delphi oftentimes made proclamation, because of an oracle, asking who would accept satisfaction for the life of Æsop,¹ none other was found to accept it but Iadmon's grandson, another Iadmon. So Æsop also was Iadmon's.) And Rhodopis was brought to Egypt by Xanthes of Samos, to follow her calling, but was redeemed for much money by Charaxus of Mytilene, the son of Scamandronymus, who was brother to Sappho the poetess. Thus was Rhodopis set free; and she abode in Egypt, and because she was exceeding well favoured, she earned great wealth for a Rhodopis, yet not such as to build so great a pyramid. For the tenth part of her riches may yet be seen even unto this day by anyone that will; for Rhodopis desired to leave in Greece for a memorial to herself some object which no other person had thought to dedicate in a temple. Therefore with the tenth part

¹ Æsop was put to death by the Delphians.

of her riches she caused to be made as many iron spits to roast oxen as the money sufficed for, and sent them to Delphi, where even now they lie in a heap behind the altar that was dedicated by the people of Chios, over against the temple itself. And it seemeth that well-favoured whores are wont to be found in Naucratis; for first there was this Rhodopis, of whom this story is told, who became so famous that all the Greeks learned her name; and secondly there came one after her, whose name was Archidice, who was sung of throughout Greece, though less spoken of in talk than the other. But when Charaxus had redeemed Rhodopis and returned home to Mytilene, Sappho made much mock of him in a song. And now I have done speaking of Rhodopis.

But after Mycerinus the priests said that Asychis became king of Egypt, who made the eastern gateway of the temple of Hephæstus, which is by far the fairest and by far the tallest of the gateways; for whereas all the gateways have figures graven upon them and ten thousand other adornments, this one hath by far the most. And they said that in the reign of this king, because there was much withholding of money, the Egyptians made a law that a man might receive a loan upon the security of his father's body. And to this law was added another, that the creditor could have power over the whole sepulchre of the debtor; and if the debtor who borrowed upon this security would not pay back his loan, his punishment was that he could neither obtain burial himself, when he died, either in the tomb of his fathers or in any other, nor bury any of his family that deceased. And this king, desiring to excel all the kings of Egypt that were before him, left for memorial a pyramid made of bricks; and carved on a stone in it is writing which saith thus: Contemn me not beside the pyramids of stone; for I surpass them as much as Zeus surpasseth the other gods. With a pole they dipped down into a lake; and whatsoever of the mud clave to the pole, this they collected and

formed bricks thereof; and with these they made me. Such were the works of this king.

And after him there reigned a blind man out of the city of Anysis, whose name was also Anysis. In his reign the Ethiopians and Sabacos, the king of the Ethiopians, went up against Egypt with a great company. Then this blind man departed and fled unto the marshes, and the Ethiopian reigned over Egypt for fifty years, wherein he performed these things. Whensoever any Egyptian transgressed in aught, he would not put any of them to death, but according to the magnitude of their several offences condemned them to cast up the earth in their several cities, each wrongdoer in the city whence he came. So the cities became yet loftier. For they were raised up the first time by those that digged the channels in the days of king Sesostri¹, and now the second time they were raised in the days of the Ethiopian; and so the cities became exceeding lofty. And whereas the other cities in Egypt became lofty also, the city of Bubastis, it seemeth me, was elevated most. There is a notable temple of Bubastis there; for while other temples are larger and more sumptuous, none is a greater delight to behold than this. (Now in the Greek tongue Bubastis is Artemis.) And the temple is of this fashion. All except the entrance is an island; for channels extend from the Nile, and though they join not together, they each stretch as far as the entrance of the temple, so that the one floweth about it on this side, and the other on that side; and each is an hundred feet in breadth, and overshadowed with trees. And the gateway is ten fathoms in height, and adorned with notable figures six cubits high. And the temple, which is in the midst of the city, is looked down upon from every side as one goeth round about it; for inasmuch as the city hath been elevated mightily, but the temple not moved since it was first made, it is open to view. And a stone wall

¹ Chapter 108.

runneth round about it, engraven with figures; and within is a grove of very tall trees, planted about a great shrine, wherein the image is; and the breadth and the length of the temple is a stade every way. And on the side of the entrance is a road paved with stone, about three stades long, which leadeth through the market-place toward the east; it is about four plethra in breadth, and on the one side of the road and on the other side grow trees tall as the heavens; and it leadeth to the temple of Hermes. Such is the fashion of this temple.

But they said that at last the departure of the Ethiopian came to pass thus. He departed and fled because he saw this vision in his sleep. He thought that a man appeared unto him and counselled him to gather together all the priests of Egypt and cut them through the middle. When he had seen this vision, he said that he deemed the gods had sent it him because they sought occasion against him, to the end that he might do impiously and come to some harm at the hands of gods or men. Howbeit he would not do so; but since the time for which it had been prophesied that he should reign over Egypt was past, he would depart; for while he was in Ethiopia, the oracles which the Ethiopians use prophesied that he should reign over Egypt fifty years. Therefore, since this time was gone by and his dream disquieted him, Sabacos departed out of Egypt of his own free will.

And after the Ethiopian was gone from Egypt, then the blind king ruled again, coming forth from the marshes where he had dwelt fifty years on an island cast up with ashes and earth; for he commanded the Egyptians that whensoever they resorted unto him with food, unknown to the Ethiopian, each as it was appointed them, they should also bring ashes as part of their present. No man was able to find this island before Amyrtæus,¹ but for more than seven hundred years it was lost. And the

¹ See 3, 15.

name of this island is Elbo, and the size thereof is ten stades every way.

But after this king the high-priest of Hephæstus reigned. His name was Sethos; and he held the Egyptian warriors in no regard and contemned them, as though he should have no need of them. And among other dishonours that he did them, he took their lands away from them, whereas twelve fields had been set apart for each man¹ in the time of the former kings. Then did Sennacherib, the king of the Assyrians and the Arabians, lead a great host against Egypt. Howbeit, the Egyptian warriors would give no help; and the priest was in a great strait, and went into the temple and stood before the image and lamented the things that he was like to suffer. And sleep came upon him as he lamented, and he dreamed that the god appeared unto him and bade him be of good cheer, because he should suffer no discomfiture when he went to meet the host of the Arabians; for he himself would send him helpers. In this he put his trust, and took such of the Egyptians as would follow him, and camped at Pelusium; (for the entrance to Egypt is thereabouts). And not one of the warriors followed him, but only shopkeepers and craftsmen and hucksters. Then when the adversaries came thither, field-mice poured forth over them by night, and consumed their quivers and consumed their bows and the handles of their shields, so that on the morrow they fled away unarmed and many were slain. And now this king standeth in stone in the temple of Hephæstus, with a mouse in his hand and writing saying thus: Let a man look on me and be pious.

Thus far the Egyptians and their priests told the story. And they shewed that there had been three hundred and forty-one generations of men from the first king unto this last, the priest of Hephæstus. And in these generations there were even so many

¹ See Chapter 168.

[¹high priests and] kings. Now three hundred generations of men are equal to ten thousand years; for three generations of men are an hundred years. And in the forty-one generations which yet remain in addition to the three hundred, there are one thousand and three hundred and forty² years. Thus in eleven thousand and three hundred and forty years they said that no god in the form of a man had been king; *neither spake they of any such thing either before, or in after time among those that were kings of Egypt later.* [¹Now in all this time they said that the sun had removed from his proper course four times; and had risen where he now setteth, and set where he now riseth; but nothing in Egypt was altered thereby, neither as touching the river nor as touching the fruits of the earth, nor concerning sicknesses or deaths.] [¹And when Hecatæus the writer of histories was formerly in Thebes, and rehearsed his genealogy and traced his paternal line to a god in the sixteenth generation, the priests of Zeus did with him what they did with me also, albeit I rehearsed not my genealogy: they brought me into the great temple-hall and shewed me statues of wood, and counted them; and their number was that which I have said, for each high priest in his lifetime setteth up an image of himself there. So the priests shewed me the statues and counted them, beginning with the image of the one that died last and going through them all till they had shewn me the whole number of them. But when Hecatæus rehearsed his genealogy and traced his line to a god in the sixteenth generation, the priests, who would not receive it of him, not only counted the statues but rehearsed a contrary genealogy, saying of each statue: This is Piromis the son of Piromis, till they had shewn forth the whole three hundred and forty-five statues and traced the line neither to god nor hero. Now in the Greek tongue Piromis signifieth noble and good; and such they declared all those to be whose

¹ Later additions, the second possibly not by Herodotus. ² Error for 66½.

images were there, but far removed from gods;] but they said that in the time before these men the rulers of Egypt were gods, who dwelt among mankind. And the last of them that reigned over Egypt was Orus the son of Osiris, whom the Greeks name Apollo, who reigned over Egypt after putting down Typhon.

Now Osiris is Dionysus according to the Greek tongue. And among the Greeks Heracles and Dionysus and Pan are considered to be the youngest of the gods; but with the Egyptians Pan is exceedingly ancient and one of the first gods, which are called the eight gods, and Heracles is one of the second, which are called the twelve, and Dionysus one of the third, who sprung from the twelve gods. I have already¹ declared how many years old the Egyptians say that Heracles was in the time of king Amasis; but Pan is said to be yet older, and even Dionysus, the youngest of them, is reckoned to have been fifteen thousand years old in the time of king Amasis. These things the Egyptians say that they know certainly because they have always counted the years and kept records. *But Dionysus, the reputed son of Semele the daughter of Cadmus, is about a thousand years old unto my day, and Heracles the son of Alcmene about nine hundred, and Pan the son of Penelope, (for Penelope the Greeks say was the mother of Pan by Hermes), is younger than the Trojan war, being about eight hundred years old unto my day.* Now concerning these two gods each man may believe what he findeth the most credible; howbeit I will declare my opinion concerning them. If they also had been seen of men and grown old in Greece like Heracles, the offspring of Amphitryon, then might one have said that they were also men who took the names of those earlier gods. But the Greeks say that when Dionysus was born, straightway Zeus sewed him in his thigh and carried him to Nysa, which is in Ethiopia above Egypt; and they are not able to say whither Pan

¹ Chapter 43.

betook him when he was born. Therefore it is plain to me that the Greeks learned the names of these gods later than the names of the others, and count their birth in the genealogies from the time when they learned their names.)

Thus far the Egyptians alone have been my authority. But now I will relate that which came to pass in this country upon the authority of all mankind, the Egyptians consenting with the rest. And somewhat that I myself have seen shall also be added thereto.

After the reign of the priest of Hephæstus the Egyptians became free. But because they were not able for any time to dwell without a king, they set them up twelve kings, and parcelled all Egypt into twelve portions. These kings made marriages among themselves and reigned according to these laws, that they should neither depose one another nor should any seek to have more than his fellow, but they should be strong friends. And they made these laws and jealously preserved them for this cause. It had been prophesied them straightway in the beginning, when they entered upon their tyrannies, that he among them who made a drink-offering with a brasen bowl when they assembled in the temple of Hephæstus should reign over all Egypt. (Now they were wont to assemble in all the temples.) And it seemed them good to leave common memorials. Accordingly they made them a labyrinth, which lieth a little above the lake of Mœris, over against the city which is called the City of Crocodiles; and it is the most notable work of all that I have ever seen. For if all the walls and other works in Greece were put together, they would be found to have cost less labour and money than this labyrinth, albeit the temple at Ephesus is notable, and that in Samos also. The pyramids, indeed, are greater than word can tell, and each of them equal unto many great works in Greece; but the labyrinth surpasseth even the pyramids. It hath twelve roofed

courts, front to front, six on the north and six toward the south, joined one to another; and the same outer wall encompasseth them all around. And within there are two stories of rooms, the one story beneath the earth and the other above ground on the top thereof; and the number of them is three thousand, one thousand five hundred below and one thousand five hundred above. Now through all the chambers above ground I passed myself and viewed them, and I speak what I beheld; but of the chambers beneath the earth I learned by word of mouth, for the Egyptians that had charge thereof would by no means shew them, saying that the tombs of the kings which first caused this labyrinth to be builded, and also of the holy crocodiles, were therein. Therefore of the chambers below I speak what I received by report; but the upper chambers I saw myself. And they are greater than human works; for the passages and intricate windings through the rooms and the courts were an endless marvel, as we passed from a courtyard into the chambers, and from the chambers into the galleries, and from the galleries into other rooms, and from the rooms into other courts. And the roof of all these is of stone, even as the walls; and the walls are covered with graven figures, and each court is surrounded with pillars and is of marble perfectly fitted. And near to the corner where the labyrinth endeth is a pyramid forty fathoms high, whereon great figures are graven. And there is a way into it under the ground. Such is this labyrinth. But the lake called the lake of Mœris, beside which this labyrinth is builded, affordeth a yet greater marvel. The circuit thereof measureth three thousand and six hundred stades, *or threescore schœni, even as the seacoast of Egypt itself.*¹ And the lake is longest from north to south, and fifty fathoms in depth where it is deepest. And it is plain that it is made with hands; for well nigh in the midst of the lake stand two

¹ Chapter 6.

pyramids, each of which riseth fifty fathoms above the waters, and the part beneath the waters is even so deep; and on both is a stone image seated on a throne. *Thus the pyramids are an hundred fathoms high. But an hundred fathoms are a stade of six plethra, because a fathom measureth six feet or four cubits, if a foot be four hands' breadth and a cubit six hands' breadth.* But the water in the lake is not natural to the place, (for the land thereabouts is fearfully dry), but brought in from the Nile by a channel. And for six months it floweth into the lake, and for the other six it floweth out again into the Nile; and whensoever it floweth outward, then during those six months the lake payeth a talent of silver to the royal treasury day by day, from the fish; but whensoever the water floweth into it, then it payeth twenty minæ.¹ And the people of the place also said that this lake issueth beneath the earth into the Syrtis in Libya, *running westward unto the midland parts along the mountain above Memphis.* And forasmuch as I could nowhere see the soil from the digging thereof, I was curious, and asked the people that dwelt nearest unto the lake, where the soil was which had been digged out. And when they informed me how it was carried away, I easily believed them; for I knew by report that such another thing had also come to pass in Nineveh, the Assyrian city. For thieves purposed to carry away the riches of Sardanapallus, the king of Nineveh, which were great and kept in treasuries beneath the earth; and they began from their own house and digged under the earth to the house of the king, judging the space; and whensoever it was night, they carried forth to the river Tigris, which floweth by Nineveh, the soil that came from the digging; and so they accomplished what they desired. The very same was also done, as I heard, at the digging of the lake in Egypt, save that it was not done by night but in the day; for as the Egyptians digged, they

¹ See on I, 51.

carried the soil to the Nile, knowing that the river would bear away and disperse it. Thus this lake is said to have been digged.

But the twelve kings walked uprightly; and in process of time they sacrificed in the temple of Hephæstus; and on the last day of the feast, as they were in act to make the drink-offering, the high priest brought out the golden bowls wherewith they were wont to make the drink-offerings. Howbeit he mistook the number, and brought eleven, whereas there were twelve of them. Then he that stood last of them, even Psammetichus, because he had not a bowl, took off his helmet, which was of brass, and held it out, and so made the drink-offering. (Now all the other kings wore helmets also, and at that time chanced to have them on.) So Psammetichus held out his helmet with no guileful intent; but they observed what Psammetichus had done and remembered the prophecy, how it had been prophesied them that the king among them who made a drink-offering with a brasen bowl should reign alone over Egypt. And they thought not fit to slay Psammetichus, because when they examined the matter, they found that he did it by no forethought; but it seemed them good to banish him to the marshes and strip him of the most part of his power, and forbid him to leave the marshes or to have dealings with the rest of Egypt. This Psammetichus had formerly been banished to Syria by the Ethiopian Sabacos, who slew his father Necos; and after the Ethiopian had departed by reason of his dream, the Egyptians of the province of Saïs brought him back again. And now, when he was king, it befell him to be banished a second time, when the eleven kings drove him into the marshes because of the helmet. Considering therefore that he was despitefully entreated of them, he purposed to be avenged on them that had banished him. But when he sent to the city of Buto, where the Egyptians have a most infallible oracle, a prophecy came to him that he should get revenge when brasen men

appeared from the sea. Then he was filled with great unbelief that brasen men could ever come to be his helpers. But when no great time was past, certain Ionians and Carians sailed forth to get booties, and the hap befell them to be driven from their course unto Egypt; and when they came forth upon the land armed with brass, an Egyptian came to the marshes and brought Psammetichus tidings, because he had never before seen men armed with brass, that brasen men come from the sea were spoiling the plain. And perceiving that the prophecy was fulfilled, Psammetichus made friends with the Ionians and Carians and persuaded them with large promises to join him. And after he persuaded them, then with the help of these allies and the Egyptians of his part, he deposed the kings. And when Psammetichus had gotten the mastery of all Egypt, he made for Hephæstus in Memphis the gateway that is turned toward the south wind; and over against this gateway he builded a court for Apis, wherein Apis is kept whensoever he appeareth.¹ It hath columns all around it, and is covered with figures; and statues twelve cubits high support the court instead of pillars. (Now Apis is Epaphus in the Greek tongue.) But unto the Ionians and Carians that had assisted him, Psammetichus gave two places to inhabit, one over against the other, with the Nile betwixt, which received the name of The Encampments. These places he gave them, and performed all the other promises that he had made. And moreover he put Egyptian children with them, to be instructed in the Grecian tongue. And from these that learned the Grecian tongue are descended all the interpreters who are now in Egypt. And the Ionians and the Carians dwelt for a great while in these places, which are a little to the seaward of the city of Bubastis, on the mouth of the Nile called Pelusian. But in after time king Amasis caused them to remove from thence and dwell in Memphis,

¹ See 3, 27.

making them his protection against the Egyptians. And since they settled in Egypt, we Greeks, having dealings with them, have known with certainty all that came to pass in Egypt from the time of king Psammetichus onward; for they were the first people of another tongue to dwell in Egypt. But in the places whence they departed, the slipways of their ships and the ruins of their houses were yet visible unto my day. Thus Psammetichus got Egypt.

But as I have made mention many times already¹ of the oracle in Egypt, I will now speak thereof, because it is notable. This oracle is Leto's, and established in a great city by the mouth of the Nile called Sebennytic, on the right hand as one saileth up from the sea. And the name of this city, wherein the oracle is, I have already¹ declared; for it is Buto. In this Buto there is a temple of Apollo and Artemis, and also the shrine of Leto wherein is the oracle. And the shrine itself is high and hath gateways ten fathoms in height. But what caused me the most wonder of all things there visible I will now say. In Leto's precinct is a shrine made of one stone, each side whereof is forty cubits in height and length; and another stone is laid thereon for a roof, having eaves four cubits broad. This shrine is the most marvellous to me of the things about this temple that are visible; but of those that are not visible, the island Chemmis, which is situate in a deep wide lake beside the temple at Buto, is the most marvellous. This island is said by the Egyptians to float, albeit for my part I neither saw it float nor move, and I marvel to hear that it doth so. Howsoever there is a great shrine of Apollo thereon, and three several altars are established there; and exceeding many palms and other trees grow in it, both many that bear fruit and many that do not bear fruit. And when the Egyptians say that it floateth, they tell this story, that in this island, which formerly floated not, Leto, who is one of the eight gods that arose first and who dwelt in the

¹ Chapters 83, 111, 133, 152.

city of Buto, where she has this oracle, received Apollo in trust from Isis and preserved him by hiding him on the island which now is said to float, at the time when Typhon came thither searching everywhere to find the child of Osiris. [¹Now they say that Apollo and Artemis are the children of Dionysus and Isis, and Leto was their nurse and saviour. And in the Egyptian tongue Apollo is Orus, and Demeter Isis, and Artemis Bubastis. And from this story and none other did Æschylus the son of Euphorion purloin a thing which I will shew: he is the only poet that ever made Artemis the daughter of Demeter.] For this cause, they say, the island became floating. Such is the story. But Psammetichus reigned over Egypt four and fifty years; and for thirty of these, all but one, he besieged Azotus, a great city of Syria, until he took it. And this Azotus resisted under siege for the longest time of all cities that we know of.

And Psammetichus had a son Necos, who became king of Egypt. And he first set his hand to dig the channel leading to the Red Sea, which Darius the Persian afterwards finished. The length thereof is a voyage of four days, and it was digged so broad that two galleys could be rowed therein side by side. *The water is led into it from the Nile; and it runneth from a little above the city of Bubastis by the Arabian city of Patumus, and endeth in the Red Sea. And firstly it extendeth through the parts of the Egyptian plain that border on Arabia. But next to the plain and above it is the mountain that stretcheth along over against Memphis, where the quarries are. Along the slope of this mountain the channel runneth lengthwise from west to east; and thereafter it extendeth into a cleft, and leadeth from the mountain toward the midday and the south wind, to the Arabian gulf.* Now where the distance is least and the way shortest to cross from the northern sea to the southern sea, which same is also called the Red Sea, to wit, from mount

¹ Later addition.

Casium, that is the border between Egypt and Syria, to the Arabian gulf, is a full thousand stades. This is the shortest way; but the channel is much longer, inasmuch as it is more crooked; and one hundred and twenty thousand Egyptians perished in digging thereof in the days of king Necos. But Necos ceased from the digging before it was finished, because a prophecy came to hinder him, saying that he was labouring for the barbarian. (Now the Egyptians call all men that are not of like tongue with themselves barbarians.) But Necos, after he ceased from digging the channel, turned to warfare, and had galleys made, some by the northern sea and some by the Red Sea in the Arabian gulf, the slip-ways whereof are yet to be seen; and these he used when he had need of them. Necos also met the Syrians on land at Magdolus, and conquered them, and after the battle took Cadytis, which is a great city of Syria. And the raiment which he chanced to be wearing when he accomplished these things he sent to Branchidæ in the land of Miletus and dedicated it to Apollo. And thereafter he deceased, having ruled in all sixteen years; and he delivered the rule to his son Psammis.

And while this Psammis reigned over Egypt, there came to him messengers from Elis, glorying that they held the contest at Olympia most justly and fairly, and deeming that even the Egyptians, the wisest of men, could not devise aught better. And when the men of Elis came to Egypt, and had said wherefore they were come, then this king called together those Egyptians that were said to be most wise. And the Egyptians came together and questioned with the men of Elis. And they told them all that it is their custom to do at the contest; and when they had rehearsed all things, they said that they had come to learn if the Egyptians could devise aught fairer. Then they took counsel and asked the men of Elis whether the men of their own city contended amongst the rest. And they said that any who would might contend,

whether of themselves or of the other Greeks. Then the Egyptians said that in so disposing they had gone clean astray from justice; for there was no way to avoid their favouring their fellow townsman in the contest and wronging the stranger. And they bade them, if in truth they desired to hold the contest fairly and were come to Egypt for that cause, to appoint the contest for strangers only and not to suffer any of the men of Elis to contend. Thus the Egyptians advised the men of Elis.

And when Psammis had reigned but six years over Egypt and had made war against Ethiopia, thereafter he deceased and Apries the son of Psammis received the kingdom, who was most prosperous of all the kings until that time except Psammetichus, his great-grandfather. And he ruled five and twenty years, and led an host against Sidon, and fought with the Tyrians at sea. But when he was destined to fare ill, it came to pass by an occasion that I will relate more largely in my Libyan history,¹ but at this time summarily. Apries sent forth a great army against the people of Cyrene and was utterly overthrown. And the Egyptians found fault thereat and rebelled against him, because they deemed that Apries had intended to send them forth to certain defeat, to the end that they might be destroyed and he himself might rule more securely over the residue of the Egyptians. And they were sore wroth thereat, and straightway rebelled against him, both those that survived and the friends of those that perished. And when Apries heard, he sent Amasis unto them, to still them with words. And he went and besought the Egyptians not to do these things. But while he spake, a certain Egyptian standing behind him set an helmet on his head, and said as he did so that he was crowning him king. And haply this thing was not against his will, as he plainly shewed; for after the Egyptians that had rebelled set him up to be king, he prepared to lead them against Apries. And when

¹ See 4, 159.

Apries heard thereof, he sent to him a man of reputation among the Egyptians of his court, whose name was Patarbemis, giving charge to bring Amasis before him alive. But when Patarbemis came and called Amasis, then Amasis, who chanced to be sitting on a horse, rose up and did an unseemly thing, and bade him take that to Apries. Notwithstanding, Patarbemis besought him to go at the king's call. But he answered that he had long since been preparing so to do, and Apries should find no fault with him, for he would both come himself and bring others. Then Patarbemis understood his purpose from what he said, and seeing his preparations went away in haste, desiring to tell the king with all speed what was afoot. But when he came to Apries not bringing Amasis, Apries suffered him not to speak but was exceeding wrathful and commanded to cut off his ears and his nose. And the residue of the Egyptians which were yet of his part, when they saw a man that had most reputation among them thus shamefully entreated with despite, tarried not a moment but rebelled with the others and gave themselves to Amasis. And when Apries heard thereof, he armed his hirelings and led them against the Egyptians; for he kept about him thirty thousand Carian and Ionian hirelings. (Now his palace was at Saïs, and great and worthy to behold.) Then they that were with Apries went against the Egyptians, and they that were with Amasis against the strangers. And they both came to the city of Momemphis, and purposed to make trial one of another.

Now there be seven estates of Egyptians; and one of them is called the priests, and another the warriors, and another the cowherds, and another the swineherds, and another the traffickers, and another the interpreters, and another the pilots. So many are the estates of the Egyptians, and their names are given them from their arts. But their warriors are called Calasiries and Hermotybies. And they are from these provinces; (for all Egypt is divided into provinces). The provinces of the Hermotybies are

those of Busiris, Saïs, Chemmis, Papremis, the island called Prosopitis, and half of Nathos. From these provinces are the Hermotybies, who, when they were most, were sixteen tens of thousands. And none of them hath learned any handiwork, but they are devoted to the business of fighting. But the provinces of the Calasiries are Thebes, Bubastis, Aphthis, Tanis, Mendes, Sebennytus, Athribis, Pharbæthus, Thmuïs, Onuphis, Anytis, and Myecphoris, which last lieth on an island, over against the city of Bubastis. These are the provinces of the Calasiries, who, when they were most, were five and twenty tens of thousands. These also are not permitted to follow any craft, but practise the art of war, and son succeedeth to father. Now I am not able to decide with certainty whether the Greeks learned this also from the Egyptians, when I see how the Thracians also and the Scythians and the Persians and the Lydians and well nigh all the barbarians hold those that learn the crafts, and their offspring, in less honour than the other citizens, whereas those that abhor the handicrafts are deemed noble, and especially such as are devoted to war. Howsoever, all the Greeks, and the Lacedæmonians especially, have learned this thing; *but the Corinthians despise craftsmen least*. And they alone of the Egyptians, except the priests, had these privileges. Twelve fields were set apart for each man free of taxes. (Now a field measureth an hundred Egyptian cubits each way; and the Egyptian cubit chanceth to be equal to the Samian.) These acres were set apart for all of them; but they also enjoyed these other privileges by turns, and never the same persons twice. A thousand Calasiries and another thousand Hermotybies were spearbearers to the king every year; and to each of these were given day by day, besides their fields, five minæ by weight of baked bread, and two minæ of beeves' flesh, and four cupfuls of wine. These were given to such as were spearbearers at the time.

But when Apries leading the hirelings and Amasis leading all

the Egyptians met together at the city of Momemphis, then they joined battle; and the strangers fought well, but being much less in multitude they were worsted for that cause. Now the opinion of Apries is said to have been this, that not even a god could put him down from the kingdom, so securely did he think himself established. But at this time when he joined battle, he was worsted and taken alive and led away unto the city of Saïs, to the house which before was his own, but from henceforth was to be the palace of Amasis. And thereafter for a while he was kept in the palace, and Amasis entreated him well. But at last, when the Egyptians complained that Amasis did not rightly in keeping their worst enemy and his own, he delivered Apries unto the Egyptians. And they strangled him, and buried him thereafter in the tomb of his fathers. This is in the precinct of Athena, nearest the shrine, on the left hand as one entereth in. And the people of Saïs buried all the kings that were from this province within this precinct; for the monument of Amasis also, though it is farther from the shrine than the tomb of Apries and his forefathers, is likewise in the court of the temple. It is a great cloistered building of stone, adorned with pillars fashioned after the manner of palm trees and with other costly things. And within the building are set double doors, and behind the doors is the tomb. In Saïs also is the tomb of him whose name I hold it not reverence to pronounce in such a matter. It is in the precinct of Athena, behind the shrine, and covereth the whole wall of Athena's temple. In the precinct stand also great pinnacles of stone, and there is a lake near by adorned with a circular stone border and, as it seemeth me, as large as the lake in Delos called The Wheel. On this lake the Egyptians perform by night the revelation of his passion. But touching this, albeit I know each particular thereof, I will hold my tongue. [¹And concerning the rite of Demeter, which the Greeks call thesmo-

¹ Later addition; see note on 1, 56.

phoria, I will also hold my tongue, save for so much as may with reverence be said thereof. It was the daughters of Danaüs that brought this rite out of Egypt and taught the Pelasgian women; but afterwards, when all the inhabitants of the Peloponnese were driven out by the Dorians, the rite was utterly lost; and the Arcadians, who remained in the Peloponnese and were not driven out, alone preserved it.]

So when Apries had been put down, Amasis was king. He was of the province of Saïs, and Siuph is the name of the city whence he came. And at first the Egyptians despised Amasis and set no great store by him, because he was formerly one of the common people and not of an illustrious house. But afterwards Amasis gained them over to him with subtilty, not harshness. Among his countless other precious things he had a laver of gold, wherein he himself and all his guests washed their feet when they came in. This he brake in pieces and made therefrom the image of a god and established it in the most convenient place in the city. And the Egyptians resorted unto the image and revered it greatly. Then when Amasis perceived what was done by the citizens, he called the Egyptians together and revealed the truth, saying that the image was made from the laver wherein the Egyptians aforetime had spewed and pissed and washed their feet, whereas now they revered it greatly. And he went on, and said that he himself had fared like the laver; for though he was one of the common people before, yet now he was their king; and he bade them honour and respect him. On such wise he gained the Egyptians over to him, so that they thought fit to serve him. And he followed this order of business. From early morn till when the market is full he diligently performed what business was brought to him; but thereafter he drank and jested with his companions, and was merry and full of sport. But his friends being vexed thereat admonished him, saying thus: O king, thou governest thyself

not rightly, and bringest thyself into too much cheapness; for thou oughtest to sit solemnly on a solemn throne throughout the day doing thy business, and so should the Egyptians understand that they are ruled by a great man and thou shouldest be better spoken of. But now thou doest things that in no wise befit a king. And he answered them with these words: They that possess bows, whensoever they need to use them, do bend them; but whensoever they have used them, they unloose them. For if they were bent the whole time, they would break, so that they would not be able to use them in time of need. Such is the condition of man also; for if he were ever to be earnestly occupied and not give himself up to sport in season, he would soon go mad or be smitten with a stroke. And I, understanding this, give each its due. Thus he answered his friends. And it is said that Amasis, when he was still a private person, was a lover of drinking and jesting and in no wise seriously inclined. And as he drank and made merry, whensoever he lacked necessities, he would go about and steal. And the owners would affirm that he had their goods; and if he denied it, they would lead him to the nearest oracle. Then oftentimes he was convicted by the oracles, but oftentimes also he was acquitted. And when at length he was made king, then he did thus. As many of the gods as had acquitted him of being a thief, he took no care of their temples nor gave them aught for repair, neither resorted he thither to sacrifice, holding them to be good for nothing and possessors of false oracles; but he took great care of the temples of those gods that had convicted him of being a thief, thinking them true gods and givers of unfailing oracles. And firstly he made a wondrous gateway for Athena in Saïs, far excelling all by the height and greatness thereof, and the great size of the stones therein, and the beauty of them. And secondly he set up great idols and exceeding tall man-sphinxes, and fetched other stones of surpassing greatness for repair. Some of these he

fetched from the quarries over against Memphis; but those that were exceeding great he brought from the city of Elephantine, which is twenty days' voyage distant from Saïs. And not the least of these marvels to me, but the very greatest of them, is this. Amasis brought a chamber made of a single stone from the city of Elephantine; and he was three years bringing it, and two thousand men were appointed by him to convey it, and all of them were pilots. Now the length of this room on the outside is one and twenty cubits, and the breadth fourteen, and the height eight. These are the outside measures of the room that is made from a single stone; but the length inside is eighteen cubits and five hands' breadth, and the breadth twelve cubits, and the height five cubits. This chamber lieth by the entry of the temple; for, as they say, Amasis drew it not within for this reason, that when the chamber was being drawn in, the master-builder thereof lifted up his voice and groaned, because much time was spent and he was vexed with the work; and Amasis, considering the thing an ill omen, suffered them not to draw the chamber any further. But some there are who say that one of the men that were moving it with levers was slain beneath it, and that it was not drawn within for this reason. And Amasis dedicated works of wondrous magnitude in all the other notable temples, and especially the idol that lieth on his back before the temple of Hephæstus in Memphis, the length whereof is threescore and fifteen feet. And on the same base stand two idols made of the same stone, twenty feet each in height, the one on this side of the great idol and the other on that side. There is another such in Saïs also, lying flat like the one in Memphis. And it is also Amasis that erected the temple of Isis in Memphis, which is great and marvellous.

And it is said that in the days of king Amasis Egypt prospered more than ever, and the river blessed the earth, and the earth blessed the people; and at that time there were altogether twenty

thousand inhabited cities in Egypt. And it is Amasis who established this law among the Egyptians, that every one of them should declare unto the ruler of his province from year to year the means whence he lived, and that if he did not so or could not shew righteous means of livelihood, he should be corrected with death. This law Solon the Athenian took from Egypt and established at Athens; and the Athenians use it still, for it is a blameless law. And Amasis was a lover of the Greeks; and among many other favours that he shewed unto divers of the Greeks, he gave those of them that came to Egypt the city of Naucratis to inhabit; but to such as desired not to dwell there but made voyages, he gave places wherein to establish altars and precincts of the gods. Now the greatest precinct of them all and the most famous and frequented, which is called the Hellenium, was established by these cities in common: the Ionians of Chios and Teos and Phocæa and Clazomenæ, and the Dorians of Rhodes and Cnidus and Halicarnassus and Phaselis, and the Æolians of Mytilene only. Unto these this precinct pertaineth, and these are the cities which provide the officers of the port; but all the other cities that lay claim thereto lay claim to that which concerneth them naught. Howbeit the people of Ægina established a separate precinct of Zeus for themselves, and the Samians another of Hera, and the Milesians another of Apollo. And Naucratis was of old the only port, and there was none other in Egypt. And if a man arrived at any other of the mouths of the Nile, he had to swear that he came not of his own free will, and after he had sworn, to sail with his ship to the Canobic mouth, or if it were not possible to sail against contrary winds, then needs must he carry his merchandise around the Delta in barges till he came to Naucratis. Thus was Naucratis preferred. And when the Amphictyons¹ hired out for three

¹ The representatives of the States around Delphi, who supervised the shrine.

hundred talents the building of the present temple at Delphi, (for the former temple was burned down by mishap,) then it fell to the men of Delphi to provide a fourth part of the money. And the men of Delphi wandered up and down the cities and collected gifts; and so doing they obtained not least from Egypt, for Amasis gave them a thousand talents of alum, and the Greeks that dwelt in Egypt gave them twenty minæ.

And Amasis covenanted friendship and a league with the people of Cyrene. And he also thought fit to marry a wife from thence, whether because he desired a Greek wife, or else for the sake of friendship with the men of Cyrene. Howsoever, he married the daughter of Battus the son of Arcesilaüs, as some say, but as others say, the daughter of Critobulus, a man of reputation among the citizens; and her name was Ladice. But whensoever Amasis lay with her, he was not able to have intercourse, but used his other wives in her stead. And when this thing came oftentimes to pass, Amasis said to this wife who was called Ladice: Woman, thou hast bewitched me, and there is no escape for thee from perishing most evilly of all women. Then Ladice, when Amasis was no milder with her, though she denied it, vowed in her heart to Aphrodite that if Amasis might have intercourse with her that night, (for this was her only salvation), she would send her an image to Cyrene. And straightway after her vow Amasis had intercourse with her; and from thenceforth whensoever he went in unto her, he had intercourse, and he loved her exceedingly thereafter. But Ladice paid her vow to the goddess; for she caused to be made and sent to Cyrene an image which was preserved even unto my day, standing without the city of Cyrene. This Ladice Cambyzes sent back to Cyrene unhurt, when he got the mastery of Egypt and learned from her who she was. And Amasis also dedicated offerings in Greece. Firstly, in Cyrene he dedicated an image of Athena covered with gold, and a likeness of

himself executed in painting; and moreover he dedicated to Athena in Lindus two stone images and a marvellous linen corselet; and again in Samos he dedicated to Hera two likenesses of himself in wood, which stood in the great temple even unto my time, behind the doors. Now the dedication in Samos he made by reason of the friendship between himself and Polycrates the son of Æaces; but that in Lindus was not for the sake of any friendship, but because it was said that the daughters of Danaüs established the temple of Athena in Lindus, when they touched there fleeing from the sons of Ægyptus. These were the dedications of Amasis. And he was the first of all men that took Cyprus and subdued it and made it tributary.

BOOK III

AGAINST this Amasis Cambyses the son of Cyrus made war, taking with him the Æolian and Ionian Greeks among others of his subjects. And he did so for this cause. Cambyses had sent an ambassador to Egypt and sought the hand of a daughter of Amasis. He sought her hand by the advice of an Egyptian, who bare Amasis a grudge, because when Cyrus sent to Amasis and asked for the best physician of the eyes in Egypt, Amasis chose him out of all the physicians in Egypt, to tear him from his wife and children, and to send him into exile in Persia. So the Egyptian, bearing him a grudge for this, induced Cambyses by his advice to seek the hand of a daughter of Amasis, to the end that he might either give her and be vexed, or give her not and so fall into enmity with Cambyses. And Amasis knew not how he might give her, nor yet how he might refuse; for he dreaded the power of the Persians, but understood that Cambyses would not have her for a wife but for a concubine. And when he considered of these things, he did thus. Apries, the former king, had an exceeding tall and comely daughter, who alone remained of all his house; and her name was Nitetis. This girl Amasis adorned with fine raiment and gold, and sent her to Persia as his own daughter. But after a while, when Cambyses addressed her by the father's name, she said to him: O king, thou knowest not how Amasis hath overreached thee; for he decked me with ornaments and sent me to thee as though he were giving his own daughter, whereas I am in truth the daughter of Apries, against whom, though he was his master, he rebelled with the Egyptians and slew him. This was the saying and the occasion that brought Cambyses against Egypt in high wrath. So say the Persians. But the Egyptians claim Cambyses for their own, affirming that he was born of this daughter of Apries, and that it was Cyrus and not Cambyses who

sent unto Amasis to seek his daughter's hand. But when they say this, they say not rightly. Neither indeed are they ignorant, (for the Egyptians, if any men, understand the customs of the Persians), that firstly their law is against a bastard becoming king when there is a true-born child, and secondly that Cambyzes was the son of Cassandane the daughter of Pharnaspes, one of the Achæmenidæ, and not of the Egyptian woman. But they pervert the truth, to claim kinship with the house of Cyrus. And this story is told also, albeit I believe it not, that a certain Persian woman, when she visited the wives of Cyrus, and saw tall, comely children standing by Cassandane, was loud in her praise, admiring them exceedingly. But Cassandane, Cyrus' wife, said thus: Yet notwithstanding I am the mother of such children, Cyrus hath me in contempt, but holdeth in honour the woman that he hath gotten out of Egypt. Thus she said for jealousy of Nitetis; but Cambyzes, the eldest of her children, said: Therefore, mother, when I become a man, I will make the high low in Egypt and the low high. Thus he said, being a child of about ten years old, and the women were amazed; but he remembered what he said, and therefore made this war against Egypt, when he came to man's estate and received the kingdom. And another thing also came to pass, which led to the waging of this war. Among the hirelings of Amasis was a man of Halicarnassus, whose name was Phanes; and he was able in counsel and valiant in war. This Phanes, because he bare Amasis some grudge, escaped out of Egypt in a ship, desiring to have speech with Cambyzes. And inasmuch as he was of no small account among the hirelings, but knew the secrets of Egypt perfectly, Amasis pursued him and did diligence to take him, sending after him in a galley the most faithful of his eunuchs. This man caught him in Lycia, but though he caught him, was not able to bring him back to Egypt; for Phanes eluded him by subtilty. For he made his guards drunk and escaped to Persia.

And when Cambyses was resolved to war against Egypt but knew not how he should pass through the desert, this man came to him and revealed all the secrets of Amasis and also expounded how he should make the march, admonishing him to send unto the king of the Arabians and beseech him to make the passage safe for him; for from the borders of Phœnicia as far as the city of Cadytis, the land pertaineth to the Syrians called Palestinian; but from Cadytis, (a city not much less, as it seemeth me, than Sardis,) the seaports as far as the city of Iënysus belong to the Arabian king; and from Iënysus again they pertain to the Syrians as far as lake Serbonis, beside which stretcheth mount Casium; but from lake Serbonis, wherein the story is that Typhon is buried, the land is thenceforth Egypt. By this way only is there an entry into Egypt known. Now the whole space from the city of Iënysus to mount Casium and lake Serbonis, which is no little distance but about three days' journey, is fearfully dry. And I will now tell a thing that few of those who voyage to Egypt have remarked. Out of all Greece, and out of all Phœnicia moreover, earthen vessels full of wine are brought into Egypt throughout every year, and yet, in a manner of speaking, not one single empty wine-jar is to be seen. Where then, might a man say, are they used up? That also I will shew. The mayor of each place must collect all the earthen vessels from his own city, and take them to Memphis. And at Memphis they fill them with water and carry them to these dry parts of Syria. Thus the new earthen vessels which come from abroad and are emptied in Egypt are carried to Syria, where the old ones are. But it is the Persians who thus made easy this entry into Egypt, by laying up a store of water there in the manner that hath been described, as soon as ever they possessed themselves of Egypt. But at that time no water was as yet prepared; and Cambyses sent messengers to the Arabian king, as he was bidden by the man of Halicarnassus, and sought and obtained a safe passage,

giving pledges himself and receiving the like from the king. Now the Arabians reverence pledges as much as any men. And they make them in this manner. When two men desire to make pledges, another person standing between them maketh with a sharp stone an incision in the hollow of their hands beside the thumbs; and thereafter he taketh a flock from the coat of each, and wipeth with the blood seven stones that are set in the midst; and as he doeth this, he calleth upon Dionysus and Urania. And when the man hath performed these things, he that took the pledge commendeth to his friends the stranger, (or else his countryman, if he be taking pledges with a countryman); and his friends also deem it their duty to reverence the pledge. Now the only gods in whom they believe are Dionysus and Urania; and they affirm that they poll their hair even as Dionysus himself is polled; for they poll it in a perfect circle, and shave the temples. And they call Dionysus Orotalt, but Urania Alilat. And when the Arabian had made his pledge with the messengers that came from Cambyzes, he contrived thus. He filled camels' skins with water and laded all the live camels therewith. And when he had done so, he drove them to the waterless land and awaited the host of Cambyzes there. This that I have told is the more credible report; but the less credible must also be told, since it is related. There is a great river in Arabia, whose name is Corys, which issueth into the sea that is called Red. And it is said that the king of the Arabians stitched a conduit of cowhides and of other skins, long enough to stretch from this river to the desert, and brought the water through it, and digged great cisterns in the desert to receive the water and hold it; (now it is a journey of twelve days from the river to this desert;) and also that he brought the water to three several places by three several conduits.

And Psammenitus the son of Amasis was encamped awaiting Cambyzes by the mouth of the Nile called the mouth of Pelusium.

For when Cambyses came against Egypt, he found not Amasis alive, but Amasis had died after reigning four and forty years, wherein no greatly untoward thing happened to him. And when he was dead and embalmed, he was buried in the tomb which he builded for himself in the temple. But after Psammenitus the son of Amasis had become king of Egypt, an exceeding great sign came to the Egyptians: there was rain at Egyptian Thebes, which, as the people of Thebes themselves say, was never rained on before, nor yet afterward even unto my day; for the upper parts of Egypt have no rain at all, and even then it was but drizzle that fell on Thebes. But when the Persians had marched through the desert and sat down near the Egyptians, meaning to join battle, then the hirelings of the Egyptian king, who were Greeks and Carians, because they bare Phanes a grudge for bringing an alien host against Egypt, devised this thing to vex him: Phanes had sons remaining in Egypt, and these they brought to the camp into the sight of their father; and they set a bason between the two camps, and then led the sons out one by one and cut their throats over the bason. But after they had dealt with them all, they brought wine and water and poured them in; and all the hirelings tasted of the blood before they joined battle. And the battle was sore, and a great multitude in either army fell; but at last the Egyptians turned and fled. And I saw there a great marvel, whereof I heard from the people of the place. The bones of those that fell in this battle still lay in heaps, each nation separately, as they were piled at first; for the bones of the Persians lay on one side, and the bones of the Egyptians on the other. And the skulls of the Persians are so frail that if thou shouldest hit them with a pebble only, thou mightest pierce them; but the skulls of the Egyptians are so exceeding stout, thou couldest scarce break them by a blow with a stone. Now the reason of it, they said, (and for my part, they easily convinced me), was that the Egyptians shave

their heads from infancy and the bone is thickened in the sun. (And this is also the reason why they are not bald; for one may see fewer bald men among the Egyptians than among any other nation.) This is the reason, then, why the Egyptians have stout skulls. But the reason why the Persians have frail skulls is that they shade their heads with hats of felt from the very beginning. Such is this thing; and I saw another like it in Papremis also, where the Persians with Achæmenes the son of Darius were destroyed by Inaros the Libyan. But when the Egyptians were routed in the battle, they fled in disorder, and were confined in Memphis. And Cambyses sent a ship of Mytilene up the river, carrying a Persian ambassador, to offer the Egyptians an agreement. But when they saw the ship enter into Memphis, they all rushed together out of the castle and destroyed the ship. And the men they rent limb from limb and carried the pieces within the castle. Thereafter the Egyptians were besieged, and in time they yielded. But the Libyans their neighbours, because they feared what had befallen Egypt, delivered themselves up without battle, and offered tribute and sent gifts. Even so did the people of Cyrene and of Barca, from the same fear as the Libyans. Now the gifts that came from the Libyans Cambyses received graciously; but he found fault with those that came from the people of Cyrene, because, as it seemeth me, they were too small; for the people of Cyrene sent but five hundred minæ of silver. And these he seized and scattered with his own hand among the army. But on the tenth day after the castle in Memphis was surrendered, Cambyses did despite to Psammenitus the king of the Egyptians, who had reigned six months. He made him sit in the suburb with other Egyptians, and tested his courage, doing thus. He dressed his daughter in the raiment of a bondwoman, and sent her forth with an ewer to get water; and he sent with her other maidens also, choosing daughters of the chief men, dressed in like manner

as the king's daughter. And when the maidens passed by their fathers with cries and lamentations, then they all cried and lamented in answer, when they saw their children undone. But Psammenitus, when he lifted up his eyes and beheld, bowed to the earth. And when the watercarriers were gone by, secondly Cambyses sent Psammenitus' son with two thousand other Egyptians of the same age, their necks fastened with a rope and a bridle in their mouths. And they were being led to pay the penalty for those men of Mytilene that perished in Memphis with their ship; for so the royal judges decreed, that for each man ten of the chief Egyptians must perish. But when Psammenitus saw them go by and perceived that his son was being led to death, then, whereas the other Egyptians that sat round about him lamented and made much ado, he did the same thing as he did for his daughter. But when these also were gone by, it happened that an elderly companion of his, that had lost his possessions and had naught but what a beggar hath, and sought alms of the army, passed by *Psammenitus the son of Amasis and the other Egyptians that sat in the suburb*. And when Psammenitus saw him, he lifted up his voice and wailed, and called upon his friend by name, and beat his head. Now there had been set over him watchers, who signified unto Cambyses all that was done by him as each procession passed. And Cambyses marvelled at what he did, and sent a messenger and questioned him, saying thus: O Psammenitus, king Cambyses asketh thee wherefor thou didst neither cry nor lament when thou sawest thy daughter undone and thy son proceeding to death, yet hast honoured the beggar, who, as he heareth, is none of thy kindred. Thus Cambyses asked; and Psammenitus answered him with these words: Son of Cyrus, the woes of mine own house were too great for lamentation, but my companion's trouble was deserving of tears; for he hath lost great wealth and is brought into beggary on the threshold of old age.

And when these things were reported, Cambyses and all his court deemed them well spoken. And as the Egyptians say, Cræsus wept, (for it chanced that he also went up with Cambyses against Egypt,) and the Persians that were present wept likewise; and a certain compassion came even upon Cambyses himself. And straightway he commanded to save the son from among those that were being slain, and to take Psammenitus himself from the suburb and bring him thither. But they that went to fetch the son found him no longer alive; for he was the first to be slain. Howbeit they raised up Psammenitus himself and led him to Cambyses, with whom he dwelt ever after and suffered no violence. And if he had known how to keep out of mischief, he would have received Egypt back, to be steward of it; for the Persians are wont to honour the sons of kings, and though kings rebel against them, yet they restore the kingdom unto their sons. That it is their custom to do so, a man may judge from many examples, and especially from Thannyras the son of Inaros, who received the kingdom that his father had, and from Pausiris the son of Amyrtæus, who also received his father's kingdom; and yet no men ever wrought the Persians more harm than Inaros and Amyrtæus. Howsoever, Psammenitus contrived mischief and received his reward; for he was caught tempting the Egyptians to rebel, and as soon as he was discovered by Cambyses, he drank bulls' blood and died straightway. Thus he perished. But Cambyses came from Memphis to the city of Saïs, purposing to do the things that he did. For after he entered into the house of Amasis, he straightway commanded to bring out Amasis' corpse from the tomb; and when this was performed at his bidding, he commanded to scourge it, and to pluck out the hair thereof, and to prick it, and in all other ways to abuse it. And after they had done this till they were weary, then, because the body being embalmed resisted and would not fall in pieces, Cambyses commanded to burn it. This was an unholy

command, for the Persians deem that fire is a god. Now to burn dead bodies is not lawful among either people, neither among the Persians, for the said reason, because they say it is not right to deliver the dead body of a man unto a god, nor among the Egyptians, because they deem fire to be a living beast, which devoureth all that it seizeth, and when it hath its fill perisheth with the substance that it devoureth; and it is no wise lawful among the Egyptians to give a corpse unto beasts, (for which reason they embalm bodies, lest they decay and be eaten of worms). So the deed that Cambyzes ordained is not deemed lawful by either people. Howbeit, as the Egyptians say, it was not Amasis unto whom this thing was done, but an Egyptian of the same stature as Amasis, whom the Persians abused in the belief that they were abusing Amasis; for they say that Amasis learned from an oracle that which was to happen to him when he died, and therefore to avert that fate he buried immediately within the doorway of his tomb the body of this fellow whom the Persians scourged, but charged his son to put his own body in the very extremity thereof. Now I believe that these commands of Amasis touching this fellow and his own burial were never given at all, but that it is a vain story of the Egyptians.

But after this, Cambyzes devised three several wars, against the Carthaginians, and against the Ammonians, and against the long-lived Ethiopians who dwell in Libya by the southern sea.¹ And as he took counsel, he resolved to send his navy against the Carthaginians, and a part of his land host against the Ammonians, but to send spies among the Ethiopians first, to see whether the Table of the Sun, which they are said to have, were truly there, and to spy out all things beside. But their pretext was, that they bare gifts to the Ethiopian king. Now the Table of the Sun is said to be of this fashion. It is a field before the city, filled with boiled

¹ i.e. the 'Red Sea', or Indian Ocean.

meats of all four-footed beasts. And by night the citizens that are in office at the time make it their duty to put the meat there, but by day any man that desireth cometh and eateth his fill. But the people of the place say that the earth of itself produceth this meat. Such is said to be that which they call the Table of the Sun. But when Cambyses had resolved to send spies, he straightway summoned from the city of Elephantine certain Ichthyophagi who understood the tongue of the Ethiopians. And while they were going to fetch them, in the meanwhile he commanded his navy to sail against Carthage. But the Phœnicians said that they would not do so, because they were bound to them by sacred oaths and it were an unrighteous deed to make war against their own sons. But when the Phœnicians refused to go, the residue were not sufficient for the war. So the Carthaginians escaped from bondage at the hand of the Persians; for Cambyses thought not fit to compel the Phœnicians, because they had given themselves to the Persians of their own free will, and the whole navy depended on them. (Now the people of Cyprus also had given themselves up to the Persians, and went up with them against Egypt.) But after the Ichthyophagi had come to Cambyses from Elephantine, he sent them to Ethiopia and charged them what they must say. And the gifts which they bare were a purple garment, and a golden chain for the neck, and anklets, and an alabaster box of perfume, and a jar of palm-tree wine. Now these Ethiopians to whom Cambyses sent them are said to be the tallest and most beautiful of men; and they say that among many other customs diverse from the rest of mankind they also have this one touching the kingship, that they take for king whichever citizen they judge to be the tallest and to be as strong as he is tall. And when the Ichthyophagi came to this people, they gave the king the gifts which they bare, and spake thus: Cambyses, the king of the Persians, desiring to be at amity and friendship with thee, hath sent us forth, command-

ing us to have speech with thee; and he giveth thee those gifts wherein he himself hath most pleasure. But the Ethiopian perceived that they were come as spies, and spake unto them thus: The king of the Persians hath not sent you bearing gifts because he set great store by my friendship, neither do ye speak true, (for ye are come to spy out my kingdom,) neither is he a righteous man; for if he had been righteous, he had not coveted any land besides his own, nor sought to bring into bondage men from whom he hath received no wrong. Howbeit, give him this bow and speak these words: The king of the Ethiopians counselleth the king of the Persians not to make war against the longlived Ethiopians till the Persians have bows thus long and draw them thus easily; and even then to bring with him an host surpassing them in multitude. Meantime let him give thanks to the gods that they incline not the hearts of the children of Ethiopia to gain another land beside their own. Thus saying, he loosed the bow and delivered it unto the messengers. Then he took the purple garment and asked what it was and how made. And when the Ichthyophagi told him the truth about the purple and the dye, he said that it was a deceitful people, and their garments were deceitful also. And secondly he asked about the gold. And when the Ichthyophagi shewed him how the ornaments were put on, then, supposing them to be fetters, the king laughed and said that in their country they had stronger fetters than those. And thirdly he asked about the perfume; and when they told him of the making and application thereof, he spake the same words as about the purple garment. But when he came to the wine and learned the making thereof, he was exceeding pleased with the drink; and he asked what the king ate and what was the longest time that a man of Persia lived. And they said that he ate bread, and explained the nature of wheat, and said that fourscore years were deemed the full term of life for a Persian. Then the Ethiopian

king said that seeing they ate dung he wondered not that they lived so few years, neither could they have lived even so many unless they had refreshed themselves with this drink, (and here he pointed to the wine); for in this the Persians had the better of his own people. And when the Ichthyophagi in their turn asked the king concerning the length of life and way of living of the Ethiopians, he said that the more part of them attained unto an hundred and twenty years, but some exceeded even that number; and their food was sodden meat, and their drink milk. But when the spies marvelled at their length of life, he led them to a fountain wherein whosoever washed became sleeker than if it had been oil; and it smelt like violets. And the spies said that the water of this fountain was so exceeding fine that nothing was able to float thereon, neither wood nor any of the things that are lighter than wood, but they all descended to the bottom. (Now if this water of theirs is truly such as is reported, then must it be because of this that they live long, using it alway.) And as they went away from the fountain, he led them into a prison where all were bound in fetters of gold; for the most rare and precious thing of all among these Ethiopians is brass. And when they had viewed the prison they viewed also that which is called the Table of the Sun. And thereafter they viewed lastly their coffins, which are said to be prepared from crystal after this fashion. They shrivel up the body of the dead man, either as the Egyptians do or in some other way, and then cover it all with chalk and adorn it with painting, making the best likeness they can. And thereafter they put round it a hollow pillar made of crystal; (for this crystal is easily wrought and is mined by them in abundance;) and the corpse inside the pillar sheweth through, yet giveth no unseemly smell nor aught else untoward; and all parts thereof are visible. So for a year the next of kin keep the pillar in their house, offering it the firstfruits of all things and bringing it sacrifices; but thereafter they carry it forth

and set it up near the city. And after the spies had viewed all things, they departed and returned again. And when they delivered their tidings, Cambyses waxed wroth and straightway made war against the Ethiopians; yet he neither commanded any food to be prepared, nor considered with himself that he was purposing to carry the war to the ends of the earth; but inasmuch as he was mad and of unsound mind, he made war as soon as he heard the tidings of the Ichthyophagi. And he commanded the Greeks that were with him to remain where they were, but took with him all the land host. And when he came to Thebes on his march, he separated from the host about fifty thousand men and gave them charge to bring the Ammonians into bondage and burn the oracle of Zeus. But he himself went against the Ethiopians leading the residue of the host. But before the army had traversed a fifth part of the way, all that they had of the nature of victuals failed them; and after the victuals, they ate the beasts of burden, until they also failed. Now if Cambyses, perceiving these things, had changed his mind and led the host back again, then after his mistake in the beginning he would have been a wise man. Howbeit he took no heed but went continually onward. And as long as the soldiers could obtain anything from the country, they ate herbs and so kept themselves alive; but when they came to the desert, divers of them wrought a fearful deed; for they chose by lot one out of ten of themselves and devoured him. And when Cambyses heard of it, then for fear of their eating one another he renounced his war against the Ethiopians and marched back to Thebes, having lost many of his host. And from Thebes he descended to Memphis, and let the Greeks sail away.

Thus fared the war against the Ethiopians. But those that were sent to make war against the Ammonians set forth from Thebes with their guides; and they are known to have come to the city of Oasis, which is inhabited by Samians said to be of the Æschrianian

tribe, and is seven days' journey distant from Thebes across the desert; and the name of this place in the Greek tongue is the Islands of the Blessed. To this place the host is said to have come; but thereafter none but the Ammonians themselves and such as have heard from them hath any knowledge of it; for they neither reached the Ammonians nor returned home again. But the Ammonians say thus, that when the Persians marched against them through the desert from this Oasis and were about midway between the Oasis and them, there blew upon them, as they supped, a prodigious great wind from the south, carrying banks of sand, which overwhelmed them; and in this manner they vanished. This is what the Ammonians say happened to this army. But when Cambyses was come to Memphis, Apis, whom the Greeks call Epaphus, appeared among the Egyptians; and immediately upon his epiphany the Egyptians wore their fairest garments and feasted and were glad. But when Cambyses saw the Egyptians so doing, he supposed that they did these things for joy because he fared ill. And he called the men that had charge over Memphis; and when they came into his presence, he asked wherefore the Egyptians had done no such thing when he was in Memphis before, but did so now, when he had returned after losing a multitude of his army. And they declared that a god had appeared unto them who was wont to appear but rarely, and that whensoever he appeared, then all the Egyptians rejoiced and kept holiday. When he heard this, Cambyses said that they lied; and as liars he punished them with death. But when he had slain them, he next called the priests into his presence. And when the priests spake after the same sort, he said that if some tame god were come to the Egyptians he would know of it; and saying thus much, he commanded the priests to fetch Apis; and they went to fetch him. This Apis is a calf, born of a cow which is not thereafter able to conceive other offspring. And the Egyptians say that a shaft of

light descendeth upon the cow from heaven, and by this she conceiveth Apis. And this calf which is called Apis is black, and its marks are these: a white square upon the brow, and the likeness of an eagle on the back, and double hairs in the tail, and a scarab underneath the tongue. But when the priests brought Apis, Cambyzes, being half lunatick, drew his dagger and would have smitten Apis in the belly; but he missed and smote him on the thigh. And he laughed and said to the priests: Pestilent fellows, are such, then, your gods, creatures of flesh and blood that feel a weapon? This indeed is a god worthy of the Egyptians. Notwithstanding ye shall not have joy of mocking me. Thus saying he gave the officers charge to scourge the priests soundly, and to slay any other Egyptians whom they might find keeping holiday. So the feast of the Egyptians was at an end, and the priests were chastised; and Apis, who was smitten in the thigh, lay down and pined away in the temple; and when he died of the wound, the priests buried him without the knowledge of Cambyzes.

And the Egyptians say that because of this wrong Cambyzes, who even before was not sound of mind, became mad. And the first calamity which came on him was that he slew Smerdis, his brother by the same father and mother. He had already sent him back from Persia to Egypt out of envy, because he was the only Persian who could draw the bow which the Ichthyophagi brought from the Ethiopian king; for he drew it about two fingers' breadth, whereas none of the other Persians was found able to do this. And when Smerdis had gone back to Persia, Cambyzes had this dream: he dreamt that a messenger came from Persia and brought him tidings that Smerdis sat on the throne royal and touched the heavens with his head. Therefore he began to fear for himself, lest his brother should slay him and rule; and he commanded Prexaspes, the most faithful to him of the Persians, to go to Persia and slay him. And Prexaspes went up to Susa and

slew Smerdis; and some say that he took him out hunting, and others say that he enticed him to the Red Sea and drowned him in the waters thereof. This, they say, was the first calamity that befell Cambyses. But thereafter he slew his sister, who bare him company to Egypt, and to whom he was married, albeit she was his sister by both parents. Now the Persians before him were in no wise wont to marry their sisters; but Cambyses married her thus. He loved one of his sisters, and then desiring to marry her, because that which he purposed to do was not customary, he summoned the judges that are called the royal judges, and asked whether there were any law that suffered a man to marry his sister if he would. Now the royal judges are men chosen from among the Persians, and continue in their office until they die or some unrighteous act is proved against them; and they judge judgements for the Persians and are the expounders of the customs of their fathers, and all things are referred unto them. When therefore Cambyses enquired of them, they made him an answer which was both truthful and safe, affirming that they found no law which suffered a brother to live in marriage with his sister, yet had found another law, that it was permitted unto the ruler of the Persians to do whatsoever he would. Thus they brake not the law, but for fear of Cambyses and lest they should perish themselves in upholding the law, they found out another to aid him in his desire to marry sisters. At that time, therefore, Cambyses married that sister whom he loved; and no great while afterward he took in marriage yet another sister. The younger of these bare him company to Egypt, and it was she whom he slew. But there are two reports concerning her death, as concerning that of Smerdis. The Greeks say that Cambyses set the cub of a lion to fight with the whelp of a dog, and this woman also beheld; and when the whelp was overcome, his brother burst his bonds and came to help him, and so the two of them prevailed over the lion's

cub. And Cambyes beholding was pleased; but the woman, as she sat by him, wept. And when Cambyes perceived it, he asked wherefore she wept; and she said that she wept to see the whelp aid his brother, when she remembered Smerdis and thought how Cambyes had none to aid him. For this saying, as the Greeks affirm, she was put to death by Cambyes. But the Egyptians say, that as they sat at table, the woman took a lettuce and stripped it and asked her husband whether the lettuce was fairer stripped or with the leaves; and he said, With the leaves; then said she: Yet shalt thou one day be like this lettuce, because thou hast stripped the house of Cyrus bare. And he was wroth, and kicked her; and as she was with child, she miscarried and died. Such mad deeds did Cambyes do to his nearest kindred, whether because of Apis or because of some one of the many maladies that are wont to come upon men. For even from birth Cambyes is said to have had a sore disease, which some call the sacred disease.¹ Therefore it was no strange thing that when his body ailed with a sore disease, his mind also should not be in health. And Cambyes did mad deeds to the other Persians also. It is reported that he said unto Prexaspes, whom he honoured highly, (for he was his chamberlain, and his son was cup-bearer to Cambyes, which is also no little honour): Prexaspes, what manner of man do the Persians think I am, and what speech do they hold concerning me? And he replied: Master, in all else thou art greatly praised, but they say that thou art overmuch given to love of wine. Thus spake Prexaspes concerning the Persians; but Cambyes was wroth and answered him with these words: So the Persians now say that I am so given to wine that I am beside myself and not in my right mind. Therefore their former words also were not true. For Cambyes formerly asked certain Persians who were sitting with him what manner of man they thought him in comparison

¹ Epilepsy.

with his father Cyrus. And they answered that he was better than his father, for he had all that was his father's and had gotten Egypt and the sea besides. Thus said the Persians; but Cræsus, who was present, was displeased with their opinion, and said to Cambyses: For my part, son of Cyrus, I think thee not equal to thy father, for thou hast not yet such a son as he left behind in thee. When Cambyses heard this, he was glad and commended the opinion of Cræsus. Therefore now remembering these things, he said to Prexaspes in wrath: Learn then whether the Persians speak true or whether they are out of their mind themselves to speak thus. I will shoot at thy son that standeth there in the doorway; and if I hit the middle of his heart, the Persians will be shown to speak lies; but if I miss, then say that the Persians speak true and my mind is not sound. Thus saying, he drew his bow and shot the lad. And when the lad fell, he commanded to rend him open and examine the wound. And when the arrow was found in the middle of the heart, he laughed and was exceeding joyful, and said to the father of the lad: Prexaspes, it is manifest to thee that I am not mad, but rather that the Persians are beside themselves; and now tell me, whether thou hast ever seen any man draw a bow so surely. And Prexaspes, seeing him to be out of his mind and fearing for himself, replied: Master, for my part, I deem that God himself could not have shot so well. Thus did Cambyses at that time. But at another time he condemned twelve of the Persians that were inferior to none to be buried alive with their heads downward for a trifling fault. And as he did thus, Cræsus the Lydian thought it right to admonish him in these words: O king, yield not in all things to thy youth and spirit, but hold and restrain thyself. 'Tis good to be provident, and forethought is a wise thing. But thou slayest thine own countrymen for trifling faults, and slayest children also. Beware lest the Persians rebel against thee if thou do many such things. Now, as

for me, thy father Cyrus did oftentimes charge me to give thee whatsoever admonition I might find good. So Cræsus counselled him thus out of good will. But he answered him with these words: Dost thou, even thou, dare to counsel me? Excellently didst thou govern thine own country, and well didst thou counsel my father when thou badest him cross over the river Araxes and go against the Massagetæ, albeit they were ready to cross over into our land. And so thou didst undo thyself, because thou ruledst thine own country ill, and Cyrus also, because he obeyed thee. Yet thou shalt not have joy of it; for I have long been wanting some occasion against thee. Thus he said, and was taking his bow to shoot him down when Cræsus started up and ran without. And not being able to shoot him, he gave his servants charge to take and slay him. But the servants, knowing his ways, hid Cræsus, meaning, if Cambyzes should repent and yearn upon Cræsus, to bring him forth and receive a reward for saving his life, but if Cambyzes should not repent, nor long for Cræsus, to put him to death thereafter. And not long afterwards Cambyzes yearned for Cræsus; and the servants perceiving it declared to him that Cræsus yet lived. Then Cambyzes said that he was glad that Cræsus yet lived; howbeit they that saved him should not profit thereby, but he would slay them. And he did so. [¹In many such ways Cambyzes vented his madness upon the Persians and upon the Egyptians, remaining in Memphis and opening ancient tombs and examining the bodies. Likewise also he went into the temple of Hephæstus and made great mock of the image. For the image of Hephæstus most resembleth the Pataïci of the Phœnicians, which they take about on the prows of their galleys; but for those that have not seen these, I will explain it thus: it is the likeness of a pygmy. Cambyzes entered also into the temple of the Cabiri, wherein it is not lawful for any but the priest to enter; and

¹ Later addition.

when he had made mock of their images he burned them. These also are like those of Hephæstus; and they say that the Cabiri are his children. Thus it is plain to me in many ways that Cambyzes was exceeding mad; for else he had not thought to make mock of holy things and customs. For if all the nations of the earth were bidden to choose from among all customs the fairest, then, when they had taken thought, each people would choose their own, for each do believe that their own customs are by far the fairest. Therefore it is not likely that any but a madman would make sport of such things. Now there are many testimonies whereby a man may judge that all peoples do so believe touching their customs; and one of them is this. Darius in the days of his rule called together the Greeks of his court and asked for what price they would eat their fathers' bodies; and they said that for no price would they do this thing. Then Darius summoned the Indians called Callatiæ, who devour their parents, and asked in the presence of the Greeks, who heard through an interpreter what was said, for what price they would consent to burn the bodies of their parents with fire. And they cried with a great cry, and bade him not speak of such a thing. Such are men's beliefs in this matter, *and it seemeth me that Pindar spake rightly when he said that custom is king of all.*]

But while Cambyzes warred against Egypt, the Lacedæmonians also were making war against Samos and against Polycrates the son of Æaces, who had risen up and taken Samos. And at first Polycrates divided the city in three, and gave two of the portions to his brethren Pantagnotus and Syloson. But afterwards he slew the former of them, and drove out Syloson, the younger, and so got all Samos. And when he had gotten it, he made a covenant of friendship with Amasis the king of Egypt, sending gifts and receiving others from him. And in a little while the affairs of Polycrates had waxed great and were noised abroad throughout Ionia

and the rest of Greece; for whithersoever he went to war, he always prospered. And he possessed an hundred ships of fifty oars apiece, and a thousand archers. And he robbed and spoiled all men, and excepted none; for he said that he should shew more favour to a friend if he restored that which he had taken, than if he took it not at all. Thus he had captured sundry of the isles and many towns also on the continent. And moreover, when the men of Lesbos were bringing help with all their host to the men of Miletus, he conquered them in a battle by sea and took them captive; and these in their bondage digged the entire ditch around the wall of Samos. And Polycrates' great good fortune was not hid from Amasis, but he took it to heart. And when there came to Polycrates much more prosperity yet, Amasis wrote thus in a letter and sent it to Samos: Thus saith Amasis to Polycrates. Verily it is sweet to hear that a friend and confederate fareth well; but me thy great prosperities please not, because I well know that God is a jealous god. And I would that I myself and those for whom I care might prosper in some of their affairs and fail in others, and so spend their life faring well and ill by turns. For never yet have I heard of any man prosperous in all things who had not an evil end at the last and was not rooted out utterly. Therefore now be thou persuaded of me, and guard against thy prosperities thus: take that thing which upon consideration thou shalt find to be worth most to thee and for the loss whereof thou shalt most be grieved in heart, and so lose it that it shall never more come to the sight of men. And thenceforth unless prosperities and calamities befall thee by turns, do thou use this remedy that I advise. When Polycrates read this, he bethought himself that Amasis advised him well, and he considered which of his possessions he would most be vexed at heart to lose. And as he considered, he hit upon this: he had a signet which he carried, set in gold, which was of emerald and the work of Theodorus the son of Telecles of Samos.

He resolved therefore to lose this, and did thus: he put a crew on a vessel of fifty oars, and entered in, and then commanded them to cast off into the deep. And when he was far from the island, he took off the signet and threw it into the deep before the eyes of all that sailed with him. And when he had done this, he sailed back and entering into his house lamented. But on the fifth or sixth day thereafter it happened that a certain fisherman caught a large and fine fish and thought it fit to be given to Polycrates. Therefore he took it to the door and said that he wished to see Polycrates; and when this was granted him, he gave Polycrates the fish, saying: This fish I caught, O king, but albeit I live by the toil of my hands, I resolved not to take it to market, but deemed it worthy of thee and of thy great empire. Therefore I have brought it thee. And Polycrates was pleased with his words, and answered him thus: Exceeding well hast thou done; for thy words and thy gift double thanks. And moreover we do invite thee to dinner. So the fisherman, deeming this a great honour, went home; but when the servants cut the fish up, they found Polycrates' ring in the belly thereof. And as soon as they saw it and took it, they brought it with rejoicing to Polycrates and told him how it was found. But he bethought him that the thing was of God; and he wrote in a letter all that he had done and what had befallen him, and having written it sent it to Egypt. But when Amasis read the letter which came from Polycrates, he perceived that it is impossible for one man to rescue another from his fate, and that Polycrates, because he prospered in all things, and found even that which he cast away, would come to an evil end. And he sent an ambassador to him in Samos, and said that he dissolved their friendship. And he did so to the end that, when great and terrible calamity should befall Polycrates, he might not be grieved in his spirit as for a friend. Against this Polycrates, who prospered in all things, the Lacedæmonians made war, at the summons of the

Samians who afterward inhabited Cydonia in Crete. For Polycrates without the knowledge of the Samians had sent an ambassador to Cambyses the son of Cyrus while he gathered his host against Egypt, and had requested Cambyses to send unto Samos also, to ask him for men. And when Cambyses heard it, he willingly sent to Samos, requiring Polycrates to send a navy with him against Egypt. And Polycrates chose the citizens whom he suspected most of rebellion, and sent them away in forty galleys, charging Cambyses not to send them home again. And some say that the Samians who were sent forth never came to Egypt, but took advice when they arrived at Carpathus and resolved to sail no farther; but according unto others, they came to Egypt, and were put under guard, and escaped from thence. Howbeit they sailed back to Samos, and Polycrates met them on sea and did battle; and the exiles were victorious and landed upon the island. But when they fought there on land, they were worsted; and then they sailed to Lacedæmon. (Now some there are who say, that the men from Egypt conquered Polycrates; but as it seemeth me, they say not rightly. For they would not have needed to call upon the Lacedæmonians if they alone were sufficient to humble Polycrates. Moreover it is not reasonable that one who had a great multitude of archers and hired guards of his own should be worsted by the few Samian exiles. And as for the citizens that were in his power, Polycrates had taken their children and their wives and gathered them in the boat-houses, and was ready, if these men should betray him and pass over to the exiles, to burn the boat-houses and the people also.) And when the Samians who were driven out by Polycrates came to Sparta, they stood before the rulers and spake at length, because they were in sore need. But the Spartans at the first hearing made reply that they had forgotten the beginning of the speech and comprehended not the end. Then when the Samians were heard a second time, they

brought a sack and said nothing but this, that the sack needed meal. But the Spartans made reply that the sack had been superfluous. Notwithstanding, they resolved to send help. Then the Lacedæmonians made preparation and warred against Samos. And the Samians say that they did it to requite a benefit, because they themselves had formerly aided the Spartans against the Messenians with ships; but the Lacedæmonians say that they made war desiring not so much to succour the Samians as to chastise them for seizing the bowl which they had sent to Cræsus,¹ and the corselet which Amasis the king of Egypt had sent them for a gift. For in the year before they took the bowl the Samians carried off this corselet, which was of linen, having sundry figures worked on it in gold and cotton; and the marvel thereof is that each thread of the corselet, though fine, containeth itself three hundred and sixty threads, all visible. Such another also was that which Amasis dedicated to Athena in Lindus.² But the Corinthians also took part zealously in the war against Samos; for unto them also an outrage had been done by the Samians a generation before this war about the same time as the seizing of the bowl. Periander the son of Cypselus had taken three hundred sons of the chief men of Corcyra and was sending them to Alyattes at Sardis, to be made eunuchs. But when the Corinthians who were taking the boys touched at Samos, the Samians learned the truth; and first they instructed the boys to take refuge in a temple of Artemis, and afterwards they suffered not the Corinthians to tear the suppliants from the temple. And when the Corinthians would have prevented the boys from getting food, the Samians appointed a festival which they still keep after the same fashion: during the whole time that the boys were suppliants, they appointed dances of damsels and young men after nightfall, and made it a custom that they should bring cates of sesame seed and honey, so that the

¹ 1, 70.² 2, 182.

Corcyrean boys might seize them and have food; and this went on till the keepers of the boys left them and departed. Then the Samians took the boys back to Corcyra. Now if the Corinthians had been at friendship with the people of Corcyra after Periander deceased, then they would not have taken part in the war against Samos for this cause. But ever since the Corinthians settled the island of Corcyra they have been at difference with them; and so they bare the Samians a grudge for this.

Now Periander had chosen the sons of the chief men of Corcyra, to send them to Sardis to be made eunuchs, as a vengeance on the people of Corcyra, who began the wrong first by doing him a wicked deed. For Periander killed his own wife Melissa; and thereafter this other calamity befell him, besides that which had already come to pass. He had two sons by Melissa, and one was seventeen years old and the other eighteen. And Procles, their mother's father, who was tyrant of Epidaurus, sent for them to his house and treated them lovingly, as was natural seeing they were his own daughter's children. And when they would have returned, he accompanied them on their way, and said: Do ye know, my children, who slew your mother? Now the elder made no account of this saying; but the younger, whose name was Lycophron, grieved to hear it so much that when he came to Corinth he neither greeted his father nor would talk when he conversed nor answer when he questioned him, because he was the slayer of his mother. And at length Periander drove him from the house in wrath. And after he had driven him out, he questioned the firstborn, what conversation their mother's father had held with them. And the boy recounted how Procles had received them kindly; but he remembered not the saying which Procles spake to them when they departed, because he had not heeded it. But Periander said that assuredly Procles must have put somewhat in their minds; and he continued instant in

questioning him. Then he remembered it, and told him. And Periander comprehending, yet not desiring to give any mark of weakness, sent a messenger to those with whom the son whom he had driven out was lodging, and forbade them to keep him in their house. And whensoever the boy was driven away from one house, and came to another, he would be driven from that also, because Periander threatened his hosts and commanded them to keep him out. And so being driven away, he would go to the house of other friends, who, seeing that he was Periander's son, would take him in, notwithstanding their fear. But at last Periander made proclamation that whosoever should receive him in his house or talk with him should be mulcted thus and thus much, and the money should be dedicated to Apollo. Because of this proclamation no man would either talk with Lycophron or receive him in his house; and moreover Lycophron himself thought not fit to break the prohibition, but hardened himself and lay on the ground under the porticoes. And on the fourth day Periander saw him unwashed and hungering; and he took compassion on him, and abating of his anger, approached and said: My son, which of these two things is more desirable, to disobey and continue in thy present state, or to be at peace with thy father and inherit the tyranny and the good things that I have now? Thou art my son and king of prosperous Corinth, yet hast chosen the life of a vagabond, by opposing thyself and shewing anger against whom thou oughtest least. For if any calamity hath befallen, by reason whereof thou hast a spite against me, the same hath befallen me also, and I have the greater share of it, inasmuch as I myself brought it about. But thou hast learned how much better it is to be envied than to be pitied, and also what it is to be wrathful with thy parents and thy betters. Therefore now return home. With these words Periander would have reconciled him. But he answered his father nothing, save to say that he owed the god a mulct for having

speech with him. Then Periander perceived that the evil was desperate and incurable; and he sent him away out of his sight on a ship to Corcyra, over which he also ruled. And when he had sent him away, Periander made war upon his father-in-law Procles, as the chief cause of his present troubles; and he took Epidaurus, and took Procles also and made him a prisoner. But as time proceeded, and Periander was past the prime of life, he confessed that he was no more able to oversee and manage his affairs. And he sent to Corcyra and called back Lycophron to be tyrant; for he saw no good in his elder son, but thought him too slow of wit. Howbeit Lycophron did not so much as deign to answer the messenger. But Periander clave to the young man; and he next sent to him his sister, who was his own daughter, supposing that he would surely hearken unto her. And she came and said: My son, wouldest thou have the tyranny descend unto others and the house of thy father be rent in sunder, rather than return and possess it thyself? Cease from punishing thyself and come home again. An haughty spirit is a grievous possession. Seek not to cure evil with evil. Many prefer clemency before justice. And many ere now, while they sought their mother's right, have cast away their father's. Tyranny is a slippery thing, and many are they which crave for it; but thy father is now old and past the prime of life. Give not thine own good things unto others. Thus she spake by her father's instruction the words most likely to persuade him. But he answered and said that he would never return to Corinth as long as he heard that his father was alive. And when she brought this message, Periander sent a third messenger and said that he was ready to go to Corcyra himself, if his son would come to Corinth and be his successor in the tyranny. And when the son consented upon these conditions and Periander was about to set forth to Corcyra and his son to Corinth, the people of Corcyra learned the truth. Then they slew the young man in

order that Periander should not come to their country. It was for this that Periander took his revenge on the people of Corcyra.

Howsoever, the Lacedæmonians came with a great host and besieged Samos. And they assaulted the wall and gained a footing on the gateway towards the sea, where the suburbs of the city are. But then Polycrates himself came up with a great band, so that they were driven away. And the hirelings and sundry of the Samians issued forth by the upper gate, which is on the ridge of the mountain; but after they had withstood the Lacedæmonians for a little while, they fled back, and the Lacedæmonians, following after, slew them. And if all the Lacedæmonians present had been like Archias and Lycopes that day, Samos would have been taken. For when the Samians fled within the walls Archias and Lycopes alone rushed in with them, and were prevented from returning and so perished in the city. With the grandson of this Archias, who was also called Archias and who was the son of Samius the son of Archias, I myself communed in Pitane, which was his village. This man honoured Samians most of all strangers, and said that the name Samius was given to his father because Archias, the father of Samius, was the most valiant at Samos and perished there. And he said that he honoured the Samians because his grandfather had been given public burial by the Samians. But as for the Lacedæmonians, when they had besieged Samos forty days, and none of their affairs prospered, they departed and returned to the Peloponnese. But a foolish story is spread abroad, that Polycrates stamped much Samian money of lead, and gilded it, and gave it to the Lacedæmonians, who took it and departed. Such was the first war of the Dorians in Asia. But when the Samians who made war against Polycrates saw that the Lacedæmonians were about to forsake them, they sailed away also and went to Siphnos; for they needed money and the men of Siphnos prospered at that time and were the richest of the people of the

isles, because they had mines of gold and silver in their island, even so that with the tithe of the money that came from thence they established at Delphi a treasure-house like the richest nations. And they shared among themselves the rest of the money that came in year by year. Now when they made the treasure-house, they asked the oracle if it was possible for their present prosperity to continue a great while; and the Pythia answered them thus:

When the council-chamber of Siphnos is white
And the face of the market-place white also, there is need
of a cunning man
To beware of the wooden host and scarlet messenger.

This prophecy they were not able to comprehend either at that time or when the Samians came. For as soon as the Samians touched at Siphnos, they sent one of the ships with ambassadors to the city. (Now of old all ships were daubed with vermilion; and this it was that the Pythia foretold the people of Siphnos, when she bade them beware of the wooden host and scarlet messenger. And the market-place and the council chamber of Siphnos were at that time adorned with Parian stone.)¹ So the ambassadors came and besought the people of Siphnos to lend them ten talents. And when the people of Siphnos refused to lend, the Samians spoiled their lands. And immediately they heard of it, the people of Siphnos came forth and joined battle with them. But they were put to the worse, and many of them were cut off from the town by the Samians, who then exacted of them an hundred talents. And from the people of Hermion they received instead of money the isle of Hydrea near to the Peloponnese, and gave it into the keeping of the people of Trœzen. But they themselves sailed and established Cydonia in Crete, albeit they had not sailed for this end but to drive the people of Zacynthus out of

¹ White marble.

their island. Yet they remained at Cydonia and prospered for five years, wherefor it is they who made the shrine of Dictyna and all the other temples which are now in Cydonia. But in the sixth year the people of Ægina conquered them in a battle by sea and brought them into bondage with the help of the Cretans. And they cut off the foreparts of their ships, which were in the shape of boars, and dedicated them in the temple of Aphæa in Ægina. These things the men of Ægina did because they bare the Samians a grudge; for in the days that Amphicrates was king of Samos, the Samians began the wrong by warring against Ægina; and they did the men of Ægina great harm and received the like from them. And this was their offence.

Now I have prolonged my words about the Samians all the more because they have wrought the three greatest works in all Greece. The first is a hole digged through a high mountain from the bottom to the top, with a mouth at either end. The height of the mountain is an hundred and fifty fathoms; and the length of the hole is seven stades and the height and breadth thereof eight feet each. And throughout all of it is digged a channel, twenty cubits deep and three feet broad; and by this channel the water is brought from a great fountain to the city. The architect of this conduit was Eupalinus the son of Naustrophus, of Megara. This is one of the three works; but the second is a pile in the sea around the harbour, the depth whereof is about twenty fathoms, and the length more than two stades. And the third work which they have wrought is the greatest temple of all those that we know; and the first architect thereof was Rhœcus the son of Philaüs, a Samian. These are the works by reason whereof I have been the more ready to prolong my words about the Samians.

But while Cambyzes the son of Cyrus tarried in Egypt after his madness, there rebelled against him two magi, who were brethren; and one of them, called Patizithes, Cambyzes had left behind as

steward of his house. This man rebelled against him when he learned that the death of Smerdis was hidden and that few Persians knew thereof but the most part believed him yet alive. Therefore he made this plot, to take the kingdom. He had a brother, (the same that I have already said rebelled with him,) who was very like in appearance to Smerdis the son of Cyrus, whom Cambyses had slain albeit he was his own brother; and he was not only like Smerdis but also had the same name. And Patizithes persuaded this man to do his will, saying that he would see to all things himself; and he took him and set him on the throne royal. And when he had done so, he sent messengers to the host in Egypt and everywhere else, to proclaim unto the people that from thenceforth they must hearken unto Smerdis the son of Cyrus, and not to Cambyses. Thus the messengers proclaimed. And he that was appointed to go to Egypt found Cambyses and the host at Agbatana in Syria; and he stood in the midst and proclaimed what the magus had commanded him. And Cambyses, hearing the messenger speak thus, believed that it was the truth and that he had been betrayed by Prexaspes; for he supposed that Prexaspes had not slain Smerdis when he was sent to do so. And he looked upon Prexaspes and said: Prexaspes, is it thus that thou hast performed the task that I laid upon thee? But he answered: O master, it is not possible that thy brother Smerdis can have rebelled against thee, or that thou canst ever have any trouble, small or great, from that man; for I myself did as thou hadst commanded me and buried him with mine own hands. Now if the dead are risen, thou mayest expect Astyages the Mede to rebel against thee also; but if things are as before, then surely no mischief to thee shall ever spring from Smerdis. Now therefore it seemeth me good to pursue the messenger and examine him, asking from whom he is come, that he maketh us this proclamation, to hearken unto Smerdis as king. When Prexaspes said thus, it pleased Cambyses,

and the messenger was straightway pursued and brought back. And when he arrived, Prexaspes questioned him thus: Fellow, thou sayest that thou art a messenger come from Smerdis the son of Cyrus. Now therefore speak the truth and depart in peace: did Smerdis himself appear in thy sight and give thee this charge, or some one of his officers? And he said: Since the day that king Cambyses went up against Egypt, I have never seen Smerdis the son of Cyrus; but the magus, whom Cambyses appointed overseer of his house, gave me this charge, and affirmed that it was Smerdis the son of Cyrus that enjoined me to say thus to you. So he told them the truth, and lied not at all. And Cambyses said: Prexaspes, thou hast done my bidding as a trusty servant and art free of blame; but which of the Persians might it be that hath rebelled against me, usurping the name of Smerdis? And he answered: I think, O king, that I comprehend that which is come to pass. The magi are they that have rebelled against thee, even Patizithes whom thou didst leave steward of thine house, and Smerdis his brother. Then when Cambyses heard the name Smerdis, he suddenly perceived that this was true and had fulfilled his dream of a man who brought him tidings that Smerdis sat upon the throne royal and touched the heavens with his head. And understanding that he had destroyed his brother for naught, he bewailed Smerdis. And when he had bewailed him, then, angry at the whole calamity, he leaped upon his horse, meaning to go up to Susa against the magus with all speed. And as he leaped upon his horse, the cap fell from the sheath of his sword and the bare sword smote his thigh. So he was wounded in the part where he himself had formerly smitten Apis, the god of the Egyptians; and when he felt that the wound was mortal, Cambyses asked what the name of the city was. And they said, Agbatana. Now before this a prophecy had come to him from the city of Buto that he should end his life at Agbatana; and so he deemed that he should

die full of years at the Agbatana in Media, which was his capital city, whereas the oracle meant the Agbatana in Syria. And when he asked and learned the name of the city, then he grew calm again after the calamity of the magus' rebellion and of his wound, and comprehending the oracle, he said: Here Cambyses the son of Cyrus is fated to die. Thus much he said at that time; but about twenty days afterwards he sent for the Persians of most repute that were present, and spake unto them thus: Persians, I am obliged to reveal to you the thing which I most carefully hid. When I was in Egypt, I had a dream, which would to God I had never had: I dreamed that a messenger came from home and brought me tidings that Smerdis sat upon the throne royal and touched the heavens with his head. And I feared lest the kingdom be taken from me by my brother, and I acted more hastily than wisely; for assuredly it is not in the power of man to avert that which must come to pass. Howbeit, I in my folly sent Prexaspes to Susa, to kill Smerdis. And when this great crime was done, I lived without fear, never thinking that perchance any other man would rebel against me, now that Smerdis was put away. But of all that was fated I understood nothing; and so I have slain my brother when there was no need, and yet have lost my kingdom none the less. For the Smerdis whose rebellion heaven revealed to me in my dream was the magus. So I have wrought the deed, and ye may be sure that Smerdis the son of Cyrus lives no more; but the magi, even the man whom I left as overseer of my house, and Smerdis his brother, possess the royal power. Now he that should soonest have avenged me, when I was thus shamefully entreated of the magi, hath perished by an unholy death at the hand of his nearest kindred; but seeing he lives no more, it is most necessary that I should do the thing next best, and enjoin upon you, O Persians, with my last breath what I would have you do. Therefore now, calling to witness the royal gods, I do lay these commands

upon you all, and especially on such of the Achæmenidæ as are present: suffer not the chief power to return to the Medes again; but if they have taken it by guile, then by guile take it from them; and if they have won it by force, then recover it by force, with all your might. If ye do these things, may your land bear fruit and your wives and flocks bring forth and yourselves be free for evermore; but if ye recover not the kingdom neither assay to redeem it, then I pray that the contrary hereof may befall you, and moreover that each Persian may have such an end as I. When Cambyzes had said this, he wept because of all his calamities. And when the Persians saw the king weep, then they all rent what garments they had on and continued in lamentation without ceasing. And after this, as soon as the thigh mortified, it carried off Cambyzes the son of Cyrus, who had ruled seven years and five months in all and had no children either of male or female sex. But the Persians present were full of disbelief that the magi were in power; and they said in their hearts that Cambyzes spake what he spake touching the death of Smerdis out of malice, to the end that all Persia might be set at enmity against him. So they were certain that Smerdis the son of Cyrus was established king. And Prexaspes also was vehement in denying that he had slain Smerdis, because it was not safe for him, after Cambyzes was deceased, to confess that he had destroyed with his own hand the son of Cyrus. Therefore after Cambyzes' decease the magus reigned securely, usurping the name of Smerdis the son of Cyrus, for the seven months which were yet needed to complete the eight years of Cambyzes. And in those months he did great benefits to all the subject peoples, so that when he was slain all the nations of Asia except the Persians themselves regretted him. For the magus sent messengers to every people that he ruled over and proclaimed that there should be freedom from service and from tribute for three years. This he proclaimed immediately after he entered

upon his rule. But in the eighth month he was discovered on this wise. There was a certain Otanes the son of Pharnaspes, as eminent in birth and wealth as any Persian. This Otanes was the first who suspected that the magus was not Smerdis the son of Cyrus but the man he was. This he surmised because the magus fared not forth from the citadel neither called any of the notable Persians into his sight. And suspecting him, Otanes did thus. Cambyses had married his daughter, whose name was Phædymia; and at that time she was wife of the magus, who inhabited with her and with all the other wives of Cambyses. Therefore Otanes sent to this daughter and enquired what man she lay with, whether with Smerdis the son of Cyrus or with some other. And she sent in answer, and said that she knew not, for she had never beheld Smerdis the son of Cyrus neither knew who it was that inhabited with her. And Otanes again sent, saying: If thou thyself knowest not Smerdis the son of Cyrus, then do thou enquire of Atossa, who this is with whom both she herself and thou inhabit; for surely she knoweth her own brother. Then his daughter sent and answered: I am not able to have speech either with Atossa or with any of the other women that sleep with him; for as soon as this fellow, whosoever he is, received the kingdom, he scattered us and put one here and another there. And when Otanes heard this, he became more certain of the truth. And he sent a third message in to her, saying thus: My daughter, forasmuch as thou art well-born, thou oughtest to take upon thyself any dangerous task that thy father commandeth thee. For if this is not Smerdis the son of Cyrus but the man whom I think, he must not go unpunished for lying with thee and having dominion over the Persians, but must pay the penalty. Now therefore do thus. When he lieth with thee, and thou perceivest him to be fallen asleep, then do thou feel his ears; and if thou find that he hath ears, then know that thou inhabitest with Smerdis the son of Cyrus; but if

he have none, thou inhabitest with Smerdis the magus. Then Phædymia answered and said that she should come into great danger if she did this, because if indeed he had no ears and she were caught feeling, she well knew that he would make away with her; notwithstanding, she would do this deed. So she promised her father that she would do it. (Now Cyrus the son of Cambyses, while he was king, had cut off the ears of this magus Smerdis for no small fault.) Howsoever, Phædymia, the daughter of Otanes, performed all that she had promised her father. When it was her turn to go in to the magus—for the wives of the Persians resort unto them by rote—she went in and lay down; and when the magus was fast asleep, she felt his ears. And without difficulty she perceived that the man had no ears; and as soon as it was day, she sent and declared unto her father what was come to pass. Then Otanes took aside Aspathines and Gobryes, who were chiefs of the Persians and men that he could most rely upon, and rehearsed the whole matter to them. And they had likewise suspected that it was so; and they believed the report of Otanes. Then they resolved that each should bring into the plot the Persian in whom he trusted most. So Otanes fetched in Intaphrenes, and Gobryes Megabyxus, and Aspathines Hydarnes; and so there were six of them. Then Darius the son of Hystaspes arrived in Susa from Persia, where his father was governor. And when Darius arrived, the six Persians resolved to bring him also into the plot. So the seven of them gathered together and pledged themselves and took counsel. And when it was the turn of Darius to declare his opinion, he spake thus to them: As for me, I deemed that I alone knew that it is the magus who reigneth and that Smerdis the son of Cyrus is deceased. For this same cause I came in haste, to compass the death of the magus. But since it is fallen out that ye also know, and not I only, it seemeth me good to do the deed straightway and not defer; for it is better so. Thereupon Otanes said:

Son of Hystaspes, thou art the son of a good sire and art like to shew thyself as good as he. Nevertheless, hasten not this onset so rashly, but take it the more prudent way; for needs must there be more of us before we set on. Then said Darius: Hear me, all of you. Be sure that if ye follow the plan of Otanes, ye shall perish most miserably; for someone, seeking his own gain, will betray you to the magus. Now ye ought best of all to have done this thing by yourselves; but since it hath seemed you good to confer with more and ye have communicated it to me, then either let us do the deed to-day, or know that if the present day slip by, none shall turn accuser before me, but I will tell it all to the magus myself. Then said Otanes, when he saw Darius vehement: Seeing thou constrainest us to haste and sufferest us not to defer, go to, do thou expound to us thyself in what manner we shall enter the king's house and lay hands on them. For surely thou also knowest that watches are set; for if thou hast not seen them, thou hast heard thereof. How shall we pass these? And Darius answered him thus: Otanes, there are many things that it is not possible to explain in word, but only in deed; and there are others that may be explained in words, but from which no famous deed proceedeth. But ye know that these watches are not hard to pass. For there is no man that will not suffer such as we are to pass by, in part for respect of us, and in part for fear; and moreover I have myself an exceeding fair pretext whereby we may enter in, if I say that I have lately come from Persia and desire to give the king some message from my father. Where a lie needeth to be told, let it be told; for they that lie and they that tell the truth both seek the same end. The liars lie when they are like to gain by persuading men with their lies, and the honest tell truth that by their truthfulness they may get some advantage and be trusted the more. So by different practices we embrace the same end; but if they were like not to gain anything, then equally the honest man

would be a liar and the liar an honest man. And now the porter who letteth us by of his own free will shall have profit of it afterward; but he that seeketh to resist shall be treated as an enemy that instant; and then let us press in and set to work. Then said Gobryes: My friends, when shall there be a fairer time than now to recover the kingdom or, if we cannot, to perish? For we are Persians, and yet ruled by a Mede and one moreover that hath lost his ears. So many of you also as were present at the deathbed of Cambyses do assuredly remember what curses he invoked upon the Persians with his dying breath if they should not try to recover the kingdom, (which at that time we heeded not, but thought that Cambyses spake in malice). Now therefore I give my opinion, that we should hearken unto Darius and not rise from this assembly except we go straightway against the magus. Thus said Gobryes, and all consented thereunto.

But while they were thus consulting, this also happened at the same hour. The magi, taking counsel, had resolved to make Prexaspes their confederate, because he had been wronged by Cambyses, who shot and slew his son, and also because he alone knew of the death of Smerdis the son of Cyrus, having slain him with his own hands; and moreover Prexaspes was in great estimation among the Persians. For this reason they summoned him and sought to make him their confederate and to persuade him to promise upon oath that he would keep to himself and publish unto no man the deceit which they practised upon the Persians; and they said they would give him riches untold. And when Prexaspes consented, then the magi, when they had persuaded him thus far, made a second request: they said that they would summon all the Persians to the foot of the palace wall, and they bade him mount upon a tower and say that the Persians were ruled by Smerdis the son of Cyrus and no other. These things they enjoined upon him as the man most likely to be believed by

the Persians, because he had often declared his opinion that Smerdis the son of Cyrus was alive and had denied the murder of him. So when Prexaspes said that he was ready to do this also, the magi summoned the Persians and set him upon a tower and bade him speak. But that which they required of him he purposely forgot, and instead thereof rehearsed the genealogy of the house of Cyrus from Achæmenes, and then lastly, when he came to Cyrus, told of all the good that he had done the Persians. And after he had recounted this, he revealed the truth, saying that hitherto he had hidden it because it was not safe for him to tell, but that now he was bounden to declare it. Then he told them how, constrained by Cambyzes, he had himself slain Smerdis the son of Cyrus and that the magi were reigning. And when he had pronounced many curses on the Persians if they should not recover the kingdom again and chastise the magi, he cast himself down head foremost from the tower. Thus perished Prexaspes, who had been always a worthy man.

But as for the seven Persians, when they had determined to set upon the magi immediately and not to delay, they prayed to the gods and set forth, knowing naught of that which had befallen Prexaspes; and they had gone half the way when they learned thereof. Then they went aside from the road and consulted again; and those that were of Otanes' part urged that they should defer and not attack while affairs were in a tumult; but those of Darius' part were eager to go and do what was resolved straightway and not defer. And as they disputed, there appeared seven pairs of hawks pursuing two pairs of vultures, and plucking and rending them. And when they saw this thing, then all the seven commended the opinion of Darius, and thereafter encouraged by the omen went on towards the palace. And when they arrived at the gates, that which Darius had expected happened. The guards respected men who were the chief Persians

and by God's grace let them pass, not suspecting that anything of this manner should come of them. But after they entered into the courtyard, they met the eunuchs who were chamberlains; and these enquired what they wanted, and at the same time threatened the porters for having let them pass; and they would have restrained the seven from entering in further. Then the seven exhorted one another, and drew their daggers and stabbed the chamberlains where they stood, and then ran straight into the hall. Now it chanced that at that time the magi were both within, consulting upon the deed of Prexaspes. And when they saw that the eunuchs were alarmed, and heard them shouting, they both started up, and perceiving what was afoot, made ready to resist; for one of them made haste and got his bow down, and the other bethought him of his spear. And so the fight began. Now the one who took the bow could not use it, because his enemies were near and pressed him hard; but the other defended himself with the spear, and first smote Aspathines in the leg, and secondly Intaphrenes in the eye; and Intaphrenes lost his eye through this wound, yet died not. And while the one magus wounded these, the other, because his bow was of no use, fled into a chamber that gave upon the hall, purposing to shut fast the doors thereof. But two of the seven, Darius and Gobryes, rushed in with him; and Gobryes wrestled with the magus, but Darius stood by and knew not what to do, for fear lest in the darkness he smite Gobryes. And when Gobryes perceived him standing by idle, he asked why he used not his hands. And Darius said: For fear lest I smite thee. But Gobryes answered: Then thrust thy sword through both. And Darius obeying made a thrust, and haply smote the magus. And when they had slain the magi and cut off their heads, they left their wounded there, because they were faint, and also to guard the citadel. But the other five ran without, holding the heads of the magi, and making a shout and a noise;

and they called to the other Persians and rehearsed the matter and shewed them the heads; and at the same time they slew every magus that came in their path. And when the Persians perceived what the seven had done, and how the magi had deceived them, they thought fit to do likewise themselves, and drew their daggers, and slew every magus wheresoever they found him. And except night had come on and stayed them, they would not have left one magus alive. This day all the Persians alike observe more than any other day; and they keep a great feast therein, which is called by the Persians *magophonia*,¹ wherein it is not lawful for any magus to shew himself in the light, but they keep themselves in their houses that day.

But after the uproar had ceased and the fifth or sixth day came, they that had put down the magi took counsel concerning the state. Then words were spoken which are not believed by divers of the Greeks; yet spoken they were. Otanes exhorted them to throw open the government to all the Persians, saying thus: It seemeth unto me that one man ought no more to be ruler over us; for this thing is neither pleasant nor good. Ye saw how far the violence of Cambyzes proceeded, and ye have tasted the violence of the magus also. How should it be fit and seemly for one to rule alone, it being lawful for him to do what he will and render no account? Even the best of all men, put in this place, would cease to think as before; for pride groweth in a monarch because of all the good things that he hath, and envy is natural to all men. And having these twain the monarch hath all wickedness, so that he doeth many froward deeds, some through pride and others through envy. Howbeit a tyrant ought to be without envy, seeing that all good things are his; yet he behaveth contrariwise towards his subjects: he envieth the best, that they remain alive, but taketh pleasure in the basest citizens, and is excellent in hearken-

¹ i.e. feast of the slaying of the magi.

ing to slander. He is the most discordant of all creatures; for if thou respect him in measure, he is vexed that he is not honoured exceedingly, and if one honoureth him exceedingly, he is vexed with him as a flatterer. And now I will say the worst: he meddled with ancient customs, and sheweth violence to women, and slayeth men without trial. But the rule of the multitude hath firstly the fairest of all names, to wit, equality before the law; and secondly the people do none of these things that one ruler doeth, but hold offices by lot and render account thereof, and all matters are referred unto the commonalty. Therefore I give my judgement that we set aside the rule of one man and exalt the multitude; for the multitude comprehendeth all. This was the judgement of Otanes. But Megabysus exhorted them to commit the government unto a few rulers, saying thus: The words that Otanes spake against tyranny shall be mine also; but in commanding us to bestow the power on the multitude, Otanes hath missed the right opinion. There is naught more foolish or more violent than the feckless multitude; and it were intolerable if in fleeing from the violence of a tyrant we should give ourselves over to the violence of the unruly people. Whatsoever a tyrant doeth, he doeth knowingly; but the people do not so much as know what they do—how should they, when they neither know nor have learned aught right or proper?—but they rush in and sweep forward unthinkingly, after the likeness of a river in flood. As for the common people, therefore, let such as wish the Persians ill be governed by them. But we will choose a company of the best men and give them the power; for we ourselves also shall be among them, and it is natural that the best counsel should come from the best men. This was the judgement which Megabysus put forward. Then thirdly Darius gave his judgement, saying thus: As for me, I deem that Megabysus spake rightly as touching the multitude, but not rightly as touching the few. For if these

three, the rule of the people and of a few and of a single man, be compared, and all supposed the best of their kind, then I say that the third surpasseth the others by far; for no better thing can be found than one ruler, if he be the best. Following his judgement he would govern the people without reproach, and he would easiest keep secret his devices against enemies. But where a few rule, because there are a number that strive to excel in the common service, fierce private enmities are wont to arise among them; for each man desiring to be the foremost and to prevail in his opinions, they conceive great hatreds one of another, from whence ariseth dissension, and from the dissension shedding of blood, and the shedding of blood endeth in the rule of one; whereby it plainly appeareth how much this government is the best. Again, when the people ruleth, it is impossible that mischief arise not; and when public mischief ariseth, the wicked conceive strong friendships one toward another, rather than hatreds; for they that harm the commonwealth do it by plotting together. And this continueth so until one man standing forth as leader of the people putteth down such persons. Thence this man is revered by the people, and by this reverence he becometh monarch; wherein he also maketh it plain that the rule of one is best. But to comprehend the whole matter in a word, whence came our freedom and by whose gift? From the people, or from a few, or from a monarch? Through one man we were set free, and therefore my opinion is, that we preserve and keep this form, and further, that we alter not the customs of our fathers when they are good; for it is better so.

These were the three judgements propounded. But the other four men all gave their assent to the last. And when the opinion of Otanes, who had urged them to make the Persians equal before the law, was set aside, he spake thus among them: Comrades, it is manifest that one of us must needs be king, whether he obtain this

prize by lot, or whether we ask the Persian people to choose whomsoever they will, or whether we use some other device. Howbeit I will not contend with you for this prize; for I desire neither to rule myself nor to be ruled over. And I renounce the kingdom on this condition, that I be not ruled by any of you, neither I myself nor my descendants for ever. When Otanes had spoken thus, and the other six had consented upon these conditions, then he contended not with them but stood aside. And even now this house alone in Persia continueth free, and they are only ruled insofar as they themselves wish, provided that they transgress not the laws of the Persians. But the residue of the seven took counsel how they should choose a king most righteously. And they resolved that if the kingdom passed to any other of the seven, Otanes and his descendants for ever should receive every year a suit of Median apparel and all the other gifts that are most valued by the Persians. And they determined that these things should be given to him for this reason, that he first conceived the deed and brought them together. So much was for Otanes alone; but for all in common they determined that any of the seven who desired might enter the king's house without an usher, except the king chanced to be in bed and a woman with him, and that it should not be permitted the king to take a wife from any families but those of the men that rebelled with him against the magus. Then as touching the kingdom, they resolved that they would sit on their horses in the suburb, and he whose horse neighed first after the sun rose should have the kingdom.

Now Darius had a clever groom, whose name was *Œbares*. So after the meeting was dissolved, he spake thus to the fellow: *Œbares*, we have resolved to decide after this fashion who shall be king. We shall sit upon our horses, and the man whose horse neigheth first as the sun riseth shall have the kingdom. Now therefore contrive what cunning trick thou canst, that I, and no

other, may get this prize. Then *Æbares* answered with these words: Master, if it dependeth upon this whether thou be king or not, then take courage as touching this trial and be of good cheer, for none shall be king but thou; such sorceries do I know. Then said *Darius*: Nay, if thou hast any such cunning device, now is the hour to practise it without delay; for our contest is appointed for to-morrow. When *Æbares* heard this, he did thus. After night came, he took that mare which *Darius*' horse most delighted in and led her to the suburb and tied her up, and brought *Darius*' horse unto her; and for a long time he led him round about, drawing nearer and nearer to the mare, but at length he suffered him to mount her. Then, when day began to spring, the six came on their horses as they had covenanted, and rode through the suburb; and when they came near the place where the mare was tied the night before, then the horse of *Darius* ran thither and neighed. And as the horse did this, there came lightning and thunder out of a clear sky. These things happening together as if by some predestination made the election of *Darius* sure; and the others leaped down from their horses and worshipped him.

Such, according to some, was the device of *Æbares*. But the other account—for there are two accounts told by the Persians—is to the effect that *Æbares* had rubbed the genitals of that mare with his hand, and then kept the hand hidden in his breeches; and when the sun was rising and the horses were about to be released, then *Æbares* drew forth his hand and put it to the nostrils of *Darius*' horse, which at the smell thereof snorted and neighed.

Thus *Darius* the son of *Hystaspes* was appointed king; and all the peoples of Asia except the Arabians were subject unto him, having been subdued by *Cyrus* and by *Cambyses* after him. But the Arabians never obeyed the Persians as bondservants, but

became their friends at the time when they suffered Cambyzes to pass against Egypt; for the Persians could not have invaded Egypt against the will of the Arabians. And Darius first married two daughters of Cyrus, to wit, Atossa and Artystone, of whom Atossa had been married before to Cambyzes her brother and again to the magus, but Artystone was a virgin. He also married a daughter of Smerdis the son of Cyrus, whose name was Parmys, and took to wife that daughter of Otanes who caused the magus to be discovered. And all things were filled with his power. And first he made and set up a monument of stone whereon was the figure of an horseman, and inscribed thereon writing, which said thus: Darius the son of Hystaspes received the kingdom of Persia by the virtue of his horse (and here followed the horse's name) and of his groom, Cēbares. And when he had done this, Darius established twenty several provinces, which the Persians themselves call satrapies. And having established the provinces and set rulers over them, he appointed tribute to be paid to him¹ *by each nation. And he assigned to each nation the neighbours thereof, and going beyond the neighbours joined the outer peoples to this nation and to that*; for in the days of Cyrus the king, and of Cambyzes after him, there was no established rule concerning tribute, but the people brought gifts. And because he thus appointed the tribute and did other things like it, the Persians say that Darius was a trafficker, but Cambyzes a master and Cyrus a father; for Darius turned all his affairs to profit, but Cambyzes was jealous and haughty, and Cyrus was kind and procured for them all manner of good. And the provinces and the annual payment of tribute were thus divided. From the Ionians, the Magnetes of Asia, the Æolians, the Carians, the Lycians, the Milyæ and the Pamphylians came four hundred talents of silver; for the tribute of all these was put in one; and this was the *first* of the provinces which Darius estab-

¹ Compare I, 134.

lished. From the Mysians, the Lydians, the Lasonians, the Cabalians, and the Hytennians came five hundred talents; and this was the *second* province. From the people on the right bank of the Hellespont as one saileth into the Euxine sea, and from the Phrygians, the Thracians of Asia, the Paphlagonians, the Mariandyni and the Syrians the tribute was threescore and three hundred talents; and this was the *third* province. From the Cilicians came threescore and three hundred white horses, one for each day of the year, and five hundred talents of silver, whereof an hundred and forty were expended on the horsemen that guard the land of Cilicia, but the threescore and three hundred remaining went to Darius; and this was the *fourth* province. From the city of Posidium, which Amphilochnus the son of Amphiaräus founded in the border of Cilicia and Syria, even unto Egypt, (excepting the portion of the Arabians, which paid no taxes,) the tribute was three hundred and fifty talents. This province containeth all Phœnicia, and the part of Syria called Palestine, and also Cyprus; and this was the *fifth* province. But from Egypt and the Libyans that are neighbours to Egypt, and from Cyrene and Barca, which were also added to the province of Egypt, came seven hundred talents, besides the money from the fish in lake Mœris¹ and the hundred and twenty thousand bushels of corn given by measure to the Persians dwelling in the White Castle in Memphis and to their attendants; and this was the *sixth* province. The Sattagydæ, the Gandarians, the Dadicæ and the Aparytæ, all taken together, paid an hundred and seventy talents; and this was the *seventh* province. From Susa and the rest of the country of the Cissians came three hundred talents; and this was the *eighth* province. From Babylon and the rest of Assyria came in to Darius a thousand talents of silver and five hundred eunuch boys; and this was the *ninth* province. From

¹ 2, 149.

Agbatana and the rest of Media, and from the Paricanians and the Orthocorybantians came four hundred and fifty talents; and this was the *tenth* province. The Caspians, the Pausicæ, the Panti-mathi and the Daritæ, collecting their tribute together, brought two hundred talents; and this was the *eleventh* province. From the Bactrians and their neighbours even to the Ægli the tribute was three hundred and sixty talents; and this was the *twelfth* province. From Pactyica and the Armenians and their neighbours even to the Euxine sea the tribute was four hundred talents; and this was the *thirteenth* province. From the Sagartians, the Sarangæ, the Thamanæi, the Utians, the Myci and those that dwell in the isles in the Red Sea¹ where the king planteth the peoples that he leadeth into captivity, came six hundred talents tribute; and this was the *fourteenth* province. The Sacæ and the Caspians² brought two hundred and fifty talents; and this was the *fifteenth* province. The Parthi, the Chorasmians, the Sogdians, and the Arians brought three hundred talents; and this was the *sixteenth* province. The Paricanians, and the Ethiopians of Asia, brought four hundred talents; and this was the *seventeenth* province. Of the Matieni, the Saspies and the Alarodians were required two hundred talents; and this was the *eighteenth* province. Of the Moschians, the Tibareni, the Macrones, the Mossynœci and the Marians were demanded three hundred talents; and this was the *nineteenth* province. The Indians, whose number is far the greatest of all the nations that we know of, brought more tribute than any of the rest, even threescore and three hundred talents of gold dust; and this was the *twentieth* province. And those that brought silver were commanded to pay their tribute in Babylonian talents, and those that brought gold, in Eubœan talents. Now the Babylonian talent is worth one talent and eighteen minæ of Eubœa. Thus the silver, if the Babylonian

¹ Here, the Persian Gulf. ² An error, as the Caspians occur above.

talents be converted into Eubæan talents, is nine thousand eight hundred and fourscore talents; and reckoning gold to be worth thirteen times as much, the gold dust is found to be worth four thousand, six hundred and fourscore Eubæan talents. Therefore, setting all these sums together, the yearly tribute gathered in by Darius was fourteen thousand, five hundred and threescore Eubæan talents, if whatsoever is less than ten talents be left out of the reckoning. This is the tribute which came in to Darius from Asia and a few parts of Libya. Howbeit, as time proceeded, other tribute came in from the isles also and from the dwellers in Europe as far as Thessaly. This tribute the king layeth up in store after this fashion. He melteth it and poureth it into jars of earthenware, and when he hath filled the vessel he taketh away the earthenware from round about. And whensoever he hath need of money, he coineth as much gold as he needeth at the time.

These were the provinces and the tributes imposed upon them. But Persia alone I have not mentioned as paying taxes; for the country inhabited by the Persians is free of tax. But some there were who were not appointed to pay any tribute but brought gifts. The Ethiopians bordering on Egypt, whom Cambyzes subdued when he went against the longlived Ethiopians, and their neighbours who dwell round about the holy mountain of Nysa and hold feasts in honour of Dionysus, both brought, and still bring even unto my time, every second year two cupfuls of gold that hath not been refined by the fire, and two hundred poles of ebony, and five Ethiopian boys, and twenty great elephants' teeth. And the Colchians and their neighbours as far as the Caucasus, (for the land is ruled by the Persians as far as this mountain, but the nations to the north of it care naught for them,) the Colchians, I say, still brought in my time every fourth year the gifts that they undertook, to wit, an hundred boys and an hundred girls. And the Arabians

brought every year a thousand talents of frankincense. Such gifts did these nations offer to the king, in addition to his tribute.

Now the Indians obtain after this fashion that great abundance of gold, of which they bring the king the gold dust that I have spoken of. On the side of India toward the rising sun there is sand; for of all the peoples of Asia that we know of, and concerning whom there is sure report, the Indians live the farthest toward the east and the sunrise; for to the east of the Indians men cannot live because of the sand. Now there are many tribes of Indians, of different speech one from another. Some of them keep herds, but some do not; and others dwell in the marshes of the river and feed on raw fish, which they go forth to catch in boats of reed, each boat made out of a single joint of reed. And these Indians wear apparel of rushes; for they mow rushes from the river and beat them out, and then plait them into the shape of a basket, which they put on like a breast-plate. But other Indians who dwell to the eastward of these are herdsmen and eaters of raw flesh, and they are called Padæi. And they are said to have these customs. Whosoever any of the people falleth sick, if it be a man, then the men that most consort with him slay him, saying that in wasting away with sickness he depriveth them of his flesh; (for they kill and eat all that come to old age, albeit not many of them get so far). And though he deny it and say that assuredly he is not sick, yet they will not hearken, but slay him and feast on him. Likewise, whosoever a woman falleth sick, the women that most keep company with her do the same things to her as the men. Other Indians again have a different way of life: they slay not any living creature, neither sow they at all, neither are they wont to possess houses; but they eat herbs. And they have something like a millet seed in size, which groweth wild in a husk; and this they gather, and boil it in the husk, and so eat it. And whosoever of them falleth sick, goeth into the wilderness and lieth down; and no man careth

aught for the dead or the ailing. And all these Indians that I have mentioned hold intercourse publicly like cattle. And they all have the same hue, which resembleth that of the Ethiopians. And the seed which they discharge into their women is not white like that of other men, but black like their own hue; and the Ethiopians have the like issue also. These Indians live farther from the Persians than the others, and to the southward, and were never subject to Darius the king. But there are other Indians, neighbours of the city of Caspatyrus and the land of Pactyica, who dwell to the northward of the other Indians and have a way of life similar to that of the Bactrians. These are the most valiant of the Indians; and these are they who set forth to get the gold; for it is over against their country that the land is uninhabited because of the sand. In this desert and this sand are ants smaller in size than dogs but larger than foxes; (for some that were taken there are kept at the palace of the Persian king). These ants have their habitation under the earth and bring up the sand in the very same way as the ants do in Greece; and they are exceeding like our ants in form also; but the sand that they bring up is full of gold. To fetch this sand the Indians fare forth into the desert. Each man yoketh three camels, a male in the traces on either side, and a female in the middle, on whom he mounteth himself; and he seeth to it that he yoke a female parted from offspring as young as possible. Now their camels are not inferior to horses in swiftness, and are moreover far abler to bear burdens. And as the Greeks well know what form the camel hath, I will not write thereof; but I will mention a thing concerning it which they know not: a camel hath four thighs and four knees in his hinder legs, and his genitals point between the hinder legs toward the tail. Howbeit, thus the Indians yoke their camels when they ride to fetch the gold; and they calculate so as to be about the plunder when the heat of the sun is greatest; for the heat sends the ants out of sight beneath

the ground. Now the sun is hottest for these people in the morning time, and not at the midday, as for the rest of men; but from the hour that it riseth until the time when the market emptieth, it burneth fiercer than at midday in Greece, so that it is said they soak themselves in water at that hour. But at the midday the sun burneth the Indians no more than all the rest of men; and as the day declineth, the sun is for them as it is for others at morning; and the farther the sun goeth away, the colder it groweth, until, when the sun is about to set, it is exceeding cold. But when the Indians come to the place, they fill with the sand the bags which they have brought, and ride away again with all speed; for as the Persians say, the ants straightway perceive them by the smell, and pursue them. And there is naught else equal to the ants in swiftness; so that if the Indians did not get away upon the road before them, while the ants are still gathering themselves, not one of them would come safe back. Then the male camels, who run more feebly than the females, are loosed and left behind, one after the other, when they begin to drag; but the females, remembering the offspring that they left, shew no mark of weakness. Thus the Indians gain the more part of the gold, as the Persians affirm; but they have other gold in their own country, less plentiful, which is digged.

Now haply the farthest ends of the inhabited earth have gotten the fairest possessions. Firstly, towards the east, the farthest of inhabited places, as I said a little before, is India. The living creatures there, both four-footed beasts and fowls of the air, are far greater than elsewhere, (excepting the horses, which are surpassed by the Median horses called Nesæan;) and moreover gold is there in abundance, some digged, and some brought down by rivers, and some plundered as I have shewn; and the wild trees there bear wool excelling the wool of sheep in beauty and worth, so that the Indians make their apparel of it.

And again, towards the south, the farthest of inhabited lands is Arabia. It is the only land where frankincense groweth, and myrrh, and cassia, and cinnamon, and ledanum. All these, except the myrrh, the Arabians obtain with much pains. In order to gather frankincense, they raise a smoke with that storax which the Phœnicians bring to Greece; for the trees which bear the frankincense are guarded by winged serpents, small in size and various in colour, a great multitude about each tree; (these are the same that war against Egypt;)¹ and they are not to be driven from the trees by anything but the smoke of storax. And this also the Arabians say, that the whole earth would be filled with these serpents if there befell them not such a thing as I already knew befalleth vipers. And haply the providence of God, being, as reason requireth, wise, hath caused all such creatures as are feeble in spirit and fit for eating to be exceeding fruitful, that they may not fail through being devoured; but such as are fierce and pestilent He hath made unfruitful. First, because the hare is hunted by every beast and bird and also by man, it is so exceeding fruitful that, unlike any other creature, before one leveret is born, it conceiveth another; and some of the offspring is in the womb hairy, and some hairless, and some still fashioning, and some but conceived. Contrariwise, the lioness, which is the mightiest and boldest of beasts, beareth one offspring once in her life; for as she beareth him, she casteth out her womb with her offspring. And the cause thereof is this, that when the whelp beginneth to stir himself in his mother's belly, then he teareth the womb with his claws, which are sharper than any other beast's; and as he groweth he pierceth it more and more with his scrabbling, until when the birth is near, no part thereof remaineth sound. So also, if vipers, and the winged serpents that are in Arabia, increased and multiplied as is their nature, it would not be possible for men to live.

¹ 2, 75.

But when they are mating pair by pair, and the male is in the very act of begetting, then, as he sendeth forth the seed, the female seizeth his neck and fasteneth thereon and looseth it not until she hath gnawed it through. So the male dieth in the said manner. But the female payeth the penalty to the male; for the offspring avenge their parent while they are yet in the womb: they gnaw through the mother's belly and so make their way forth. But other serpents, which are not harmful to men, bring forth eggs and hatch an exceeding great multitude of offspring. Now there are vipers over all the earth, but the winged serpents are all together in Arabia and nowhere else, for which cause they seem to be many.

Thus then the Arabians obtain the frankincense; but cassia they obtain thus. When they go to fetch it, they cover up their whole body and face except the eyes with hides and other skins. Now the cassia groweth in a shallow lake, around which and in which lodge creatures with wings, resembling bats, that screech fearfully and are stout in fight. These they must keep off from their eyes while they cut the cassia. But cinnamon they gather in a way that is stranger still. They cannot tell whence it cometh, nor what land nurtureth it, save that some, with good reason, affirm that it groweth in the parts where Dionysus was reared.¹ And they say that great birds bring the sticks which we have learned from the Phœnicians to call cinnamon, and that they convey them to nests made of mud on the side of steep mountains, which no man can climb. Accordingly the Arabians contrive thus. They take all the oxen and asses and other beasts of burden that die, and divide them limb from limb into the largest pieces; and they carry them to these regions, and set them near the nests and depart afar off. Then the birds fly down and carry up to the nests the limbs of the beasts of burden; and the nests, not being

¹ The fabulous Nysa, variously placed in Arabia and India.

able to bear the weight, break down and fall to the ground. Then the men draw near and gather the cinnamon. So the cinnamon is gathered, and from thence cometh into other countries. But ledanum, which the Arabians call ladanum, is gotten yet more marvellously. It is obtained from a most evil-smelling place, though itself most sweet-smelling; for it is found sticking like glue to the beards of the goats after they have been in the woods. Now ledanum is useful for many perfumes, and the Arabians burn it more than any other kind of incense.

Thus much concerning incense, by reason whereof there ariseth from the land of Arabia an heavenly sweet smell. But they have also two marvellous kinds of sheep, which are found nowhere else. The one kind have tails not less than three cubits long, which if they were suffered to drag behind them they would have sores by the rubbing of the tails against the ground; howbeit every shepherd hath enough skill in woodwork to make little carts and bind them under the tails, making fast a cart to the tail of every sheep. But the other sort of sheep have tails a cubit broad.

And towards the southwest the farthest of inhabited lands is Ethiopia. This bringeth forth much gold, and elephants in abundance, and ebony and all manner of wild trees, and the tallest and fairest and longest lived men.

These are the farthest parts of the earth in Asia and Libya. But as touching Europe I am able to say nothing with certainty about the farthest parts towards the west; for I receive not the report that there is a river called Eridanus by the barbarians, which issueth into the northern sea, from whence our amber is said to come; neither have I knowledge that the Cassiterides islands exist, from whence it is said our tin cometh. Firstly, the very name confesseth itself Greek, and not barbarian, but the imagination of some poet; and moreover, notwithstanding my zeal in this matter, I have not been able to learn that there is sea

on the other side of Europe from any man that hath seen it. Howsoever, tin and amber do indeed come to us from the farthest parts of the earth. But as for the north of Europe, it is plain that by far the most gold is there. But how it is gotten I am again not able to say with certainty; yet they report that the Arimaspi, who are one-eyed men, snatch it from the griffins which guard it. This also I believe not, that men are born having one eye but otherwise of the same form as other men. Howbeit, the farthest parts of the earth, which enclose the rest and keep it within, are found to have all those things which seem to us to be the fairest and most rare.

Now in Asia there is a plain enclosed on every hand by a mountain, and in the mountain there are five clefts. This plain once pertained to the Chorasmians, being on the borders of the said Chorasmians, the Hyrcanians, the Parthi, the Sarangæ, and the Thamanæi; but since the Persians have had the power, it pertaineth to the king. In this mountain that encloseth the plain riseth a great river; and the name of the river is Aces. This river formerly watered the lands of the said nations, being divided into five streams and flowing to each nation through a different cleft. But since they have been subject to the Persian king, they have fared worse; for the king builded walls across the clefts in the mountain and set sluices at each cleft; and so, when the water was prevented from issuing forth, the plain within the mountains became a deep lake, because the river flowed thereinto but had no issue. These nations, therefore, which were wont to use the water aforetime, are now in great trouble continually, because they have not the use thereof. For in winter God raineth upon them even as on other men; but they need the water in summer, when they sow millet and sesame. When therefore no water is vouchsafed them, they go to Persia, they and their wives, and stand outside the king's gates and cry and howl. Then the king

commandeth to open the sluices which lead to the nation whose need is sorest. And when their land hath drunk the water and is satisfied, these sluices are shut up, and the king commandeth to open others for whichsoever of the other nations is most in need. And as I have heard, he exacteth much money besides the tribute for opening the sluices. And so these things stand.

But it happened that straightway after the rebellion Intaphrenes, one of the seven men who had rebelled against the magus, did this outrage and died. He desired to enter into the king's palace and commune with the king; and as it was the law that those who rebelled against the magus should have entry before the king without an usher, except the king were with a woman, Intaphrenes thought not fit that any man should usher him in, but desired to enter alone, because he was one of the seven. Howbeit the porter and the usher suffered him not to enter, saying that the king was with a woman. But Intaphrenes, deeming that they spake falsely, did thus. He drew his fauchion, and cut off their ears and their noses, and stuck them upon his horse's bridle, which he tied round their necks and let them go. And they shewed themselves to the king, and told him the cause for which they were thus entreated. But Darius, fearing lest all the six might have contrived this in concert, sent for each one separately and asked his opinion, to see if they would approve the deed. But when he learned that Intaphrenes had not done these things with their consent, he seized Intaphrenes himself and his sons and all his household, being sure that he and his kindred were plotting rebellion against him. And he put the prisoners in bonds, meaning to slay them. Then the wife of Intaphrenes resorted unto the king's gates, and would weep and moan; and by doing this thing continually she made Darius pity her. And he sent a messenger and said: Behold, woman, king Darius will suffer thee to redeem that one of thy household in prison whom thou

wilt. Then she took advice, and made reply thus: Nay, if the king giveth me the life of but one, I choose my brother before all the rest. And when Darius heard it, he marvelled at her speech, and sent and said: Woman, the king asketh thee, for what reason thou hast rejected thy husband and children, and chosen thy brother to be saved, who is less close to thee than thy sons and less beloved than thy husband. And she answered with these words: O king, if heaven will, I may have another husband and other children if I lose these; but seeing my father and mother live no more, I could in no wise have another brother. And for this reason I spake thus. Then Darius thought that the woman spake well, and he was pleased with her and released unto her not only this brother that she asked for but also the eldest of her sons; but all the rest he slew. And so one of the seven straightway perished in the way that hath been told.

But about the time of Cambyses' calamity, this also came to pass. Orætes, a Persian, had been appointed governôr of Sardis by Cyrus. Now this man conceived an unholy deed. He resolved to take and slay Polycrates the Samian, who had neither done him wrong nor spoken any vain word of him, neither had Orætes ever seen Polycrates. And the reason, as the more part say, was this. Orætes sat at the king's gate with another Persian whose name was Mitrobates, who ruled over the province of Dascylium; and from talking they fell to quarrelling; and as they disputed who was the better of them, Mitrobates chid Orætes and said: Dost thou reckon thyself a man, when thou hast not gained for the king the island of Samos that lieth next to thy province, which is so exceeding easy to subdue that one of the men of that country made an insurrection with fifteen warriors, and took it, and now is tyrant over it? Now they say, that when Orætes heard this, he was grieved by the reproach, and desired not so much to chastise him that spake it, as to destroy Polycrates because of whom he was

rebuked. Howbeit, the lesser number say that Orætes sent an ambassador to Samos with some request, whatsoever it were—for this is not told. And it chanced that Polycrates was at table in the hall, and with him was present also Anacreon of Teos. And haply, whether by design, because Polycrates contemned Orætes' power, or by some chance, the ambassador of Orætes entered and sought to hold speech with him, but Polycrates, whose face chanced to be turned away toward the wall, neither turned to hearken nor answered anything. These are the two reasons for the death of Polycrates which are reported, and a man may believe whichever of them he will. Howsoever, Orætes, whose seat was at Magnesia by the river Mæander, sent to Samos with a message a Lydian called Myrsus the son of Gyges; for he knew the purpose of Polycrates. Polycrates was the first Greek that we know of who set his mind to rule the sea, excepting Minos of Cnossus and any other who peradventure ruled the sea before Minos; but in the age of men Polycrates was the first, and he had great hopes of ruling Ionia and the isles. Therefore Orætes, knowing that his purpose was this, sent him this message: Thus saith Orætes to Polycrates. I learn that thou purposest great things, but hast not wealth in proportion to thy designs. Now therefore do thus, and thou shalt make thyself prosperous and save me also. King Cambyzes plotteth my death, and this is reported to me with certainty. Do thou therefore fetch away me and my money; and thou shalt have some of it thyself, but suffer me to keep the rest. Then thou shalt have money enough to rule all Greece. But if thou believest me not concerning the money, then send the man whom thou trustest most, that I may shew it to him. When Polycrates heard this, he rejoiced and willed it so, because he coveted money greatly. And firstly he sent Mæandrius the son of Mæandrius, a Samian, who was his secretary, to inspect the money. (This same man, not a great while after this, dedicated

all the wondrous furniture from Polycrates' hall in the temple of Hera.) But when Orœtes heard that the observer was expected, he did thus. He filled eight chests with stones, except a little space about the very top; and he put gold on the surface of the stones, and fastened the chests and had them in readiness. And Mæandrius came and beheld and brought back word to Polycrates. And albeit the seers, and his friends also, counselled him the contrary, he prepared to set forth himself. Yet his daughter also had seen this dream: she dreamed that her father was raised aloft in the air and washed by Zeus and anointed by the Sun. When she had this dream, she would have done anything rather than that Polycrates should visit Orœtes. And even as he went to the vessel, she prophesied against him. But Polycrates threatened her that if he came safe home she should long be a maiden. And she prayed that this might be fulfilled, because she would rather be a maiden a long time than be deprived of her father. But Polycrates made light of all warnings, and sailed to Orœtes, taking with him among many other companions Democedes the son of Calliphon of Croton, who was a physician and the best practitioner of the art in his day. But when Polycrates came to Magnesia, he perished in a way unworthy of himself and his pride; for excepting the tyrants of Syracuse, not one of the other Greek tyrants is worthy to be compared with Polycrates for magnificence. But when he had slain him in a manner not worth rehearsing, Orœtes crucified him; and he released all the Samians among his followers, and bade them give thanks to him that they were freed; but all the strangers and slaves he accounted captives and kept. Now when Polycrates was hanged up, he fulfilled his daughter's dream; for he was washed by Zeus, whensoever it rained, and anointed by the Sun, in that he gave out moisture from his own body. So the great prosperities of Polycrates ended in this.

But not a great while afterward retribution for Polycrates

overtook Orœtes. After the death of Cambyeses, in the reign of the magi, Orœtes stayed in Sardis and aided not the Persians when the kingdom was taken from them by the Medes, but in the confusion slew Mitrobates the governor at Dascylium, who had reproached him touching Polycrates, and also Cranaspes the son of Mitrobates; and both these were men of reputation among the Persians. And among many other outrages that Orœtes did, was this. A courier of Darius came to him; and because the tidings were not to his taste, he set men in wait for him by the way and slew him as he journeyed back; and when he had slain him, he made away with him and his horse. But after Darius got the kingdom, he desired to chastise Orœtes because of all his ill deeds and especially for the sake of Mitrobates and his son. Yet he thought it not wise to send an host against him openly, inasmuch as affairs were yet in a tumult and he had but lately gotten the kingdom, whereas he learned that the power which Orœtes had was great, seeing that a thousand Persians were his spearbearers and he ruled the provinces of Phrygia, of Lydia, and of Ionia. Accordingly Darius contrived thus. He called together the Persians of most reputation and spake thus to them: Which of you, O Persians, will undertake to perform a thing for me by subtilty, and not by force with a great company? For where subtilty is needed, there is no use for force. Which of you will either bring me Orœtes alive or slay him? For he hath never yet done any service to Persia, but hath wrought great wrongs: firstly he made away with two of us, Mitrobates and his son; and now he slayeth those that are sent by me to summon him; and sheweth intolerable pride. Therefore, ere he doeth the Persians some greater evil, we must prevent him with death. Thus Darius asked; and thirty of them came forward, each being ready to do this thing. And Darius put an end to their contention by commanding them to cast lots. And when they all cast lots, the lot fell on Bagæus the

son of Artontes. And when the lot fell on him, Bagæus did thus. He wrote many papers concerning many matters and set the seal of Darius thereon, and then went to Sardis with them. And when he arrived and came into the presence of Orœtes, he unfolded the papers one by one and gave them to the royal scribe to read; (for all the governors have royal scribes.) Now Bagæus delivered the papers to prove the spearbearers, to see whether they would be ready to rebel against Orœtes. And when he saw that they revered the papers greatly, and that which was read from them even more, he delivered another, wherein were these words: Persians, king Darius forbiddeth you to be spearbearers unto Orœtes. And when they heard it, they cast down their lances at his feet. But when Bagæus saw that they obeyed the papers thus far, then he took courage and gave to the scribe the last of them, wherein were written these words: King Darius giveth the Persians in Sardis charge to slay Orœtes. And the spearbearers, when they heard this, drew their fauchions and slew Orœtes straightway. So did retribution for Polycrates of Samos overtake Orœtes the Persian.

But not a great while after, when the possessions of Orœtes had been carried to Susa and his servants brought thither, it fell out that king Darius in the chase leaped from his horse and twisted his foot. And haply he twisted it sorely, for the anklebone came out of the socket. And as it was already his custom to have about him those of the Egyptians who were held to be the best in the physician's art, he used these. But they by wringing and forcing of the foot made a greater trouble. So for seven days and seven nights Darius was kept from sleeping by his affliction; but on the eighth day, when he was in evil case, one that had formerly in Sardis heard tell of the art of Democedes of Croton sent word thereof to Darius. And he commanded to bring Democedes unto him with all speed. And they found him somewhere in obscurity

among the captives of Orætes, and drew him into the midst, dragging fetters and clothed in rags. And when he was set in the midst, Darius asked him if he understood the physician's art. But he confessed it not, dreading lest, if he discover himself, he should be bereft of Greece for ever. But it was manifest to Darius that he had skill in the art, and he commanded them that brought him to fetch whips and goads into the midst. Then indeed Democedes discovered himself, saying that he had no perfect knowledge of the art but by consorting with a physician had learned it slightly. Then Darius submitted himself unto him; and he used Greek ways of healing, and applied gentle means after violent; and he made Darius to partake of sleep, and in a little while rendered him whole, whereas he had expected never to walk again. Then Darius presented him with two pairs of golden fetters. But he asked him whether he meant to double his misfortune because he had healed him. And Darius was pleased with the saying, and sent him to his wives. And when the eunuchs brought him in, they said to the wives: This is he that hath restored the king's life to him. And each of them dipped a bowl into the money-chest and made Democedes a present so exceeding magnificent that his servant called Sciton, who followed after and gathered up the pieces which fell from the bowls, collected a great quantity of gold.

Now it came about thus that Democedes left Croton and consorted with Polycrates. In Croton he was afflicted with a harsh-tempered father; and because he was not able to support him, he departed and went to Ægina. And in the first year that he was settled there he excelled all the other physicians, albeit he was unprepared and had none of the instruments that are used in the art. In the second year the people of Ægina hired him publicly for a talent; and in the third year the Athenians hired him for an hundred minæ; and in the fourth year Polycrates hired him for

two talents. So he came to Samos, and it was through him especially that the physicians of Croton got their good fame. But at that time in Susa, after he had healed Darius, he kept a very great house and was made a table companion of the king; and he had all things that he desired, saving one, to return to Greece. And when the Egyptian physicians, who had formerly attended the king, were to be crucified, because they were excelled by a Greek physician, he interceded with the king and rescued them. He also rescued a prophet of Elis, who had been a follower of Polycrates and was in no regard among the captives. And Democedes was a great power with the king. And a little while afterwards these things came to pass. A swelling grew upon the breast of Atossa the daughter of Cyrus, who was wife to Darius, and then burst and spread. And as long as it was small, she hid it and told no man for shame; but when she was in evil case, she sent for Democedes and shewed it to him. And saying that he would cure her, he made her swear to do him whatsoever service he should require; howbeit, he promised not to ask for anything shameful. Then, after Democedes had treated and cured her, Atossa held this speech with Darius in bed, as Democedes had instructed her: O king, albeit thou hast so great power, thou sittest still and gainest neither subjects nor power for the Persians. Yet it is fitting that a young man who is master of great riches should be found accomplishing something, to the end that the Persians may perceive that they are ruled by a man. Nay, in two ways it behoveth thee to do thus; for the Persians will not only understand that he who is set over them is a man indeed, but they will also be ground down with war and have no leisure to plot against thee. Now is the time to accomplish something, while thou art young in years; for as the body groweth, the mind groweth also, but as the body waxeth old, the mind waxeth old likewise, and groweth sluggish in all business. Thus she spake, as she was in-

structed; but Darius answered her with these words: Woman, thou hast spoken all that I have in mind to do; for I have resolved to throw a bridge from this continent to the other, and make war against the Scythians; and in a little while these things shall be afoot. Then said Atossa: See now, let the Scythians alone at present, (for they shall be thine whensoever thou wilt); but do thou make war, I pray, against Greece, because I desire to have for handmaidens women of Sparta, of Argos, of Athens, and of Corinth, concerning whom I have heard report. And thou hast the fittest of all men to shew thee each thing in Greece and lead the way, even the man that healed thy foot. And Darius answered: Then, lady, since thou art resolved that we should make trial first of Greece, it seemeth me best that Persian spies be sent thither first, together with this man of whom thou speakest, to see and learn each thing there and bring us word. Then, when I have full knowledge, I will turn upon them. Thus said Darius, and he made the word and the act one; for as soon as ever day began to spring, he called fifteen Persians of repute, and charged them to accompany Democedes through all the coasts of Greece, and not to let Democedes escape from them, but to be sure to bring him back again. And when he had charged them thus, then he called Democedes himself, and prayed him to guide the Persians and shew them all Greece, and so return again; and he bade him take all his furniture as a gift to his father and his brethren, saying that he would give him many times as much instead thereof; and moreover he said that he would add to the gifts a ship of burden filled with all manner of goods, which should sail with them. These things Darius promised him, as it seemeth me, with no deceitful purpose; but Democedes fearing that Darius spake to prove him took care not to rush in and accept all that was offered, but said that he would leave his own possessions where they were, that he might have them when he returned again; howbeit, he

would accept the cargo which Darius promised him for a present to his brethren. So when Darius had thus charged him, he sent them forth. And they went down to the city of Sidon in Phœnicia, and put crews in two galleys, and filled a great merchant ship with all manner of goods; and when they had prepared all things, they sailed to Greece, and touching there surveyed the coasts thereof and made a record, until, after having beheld most of the notable parts thereof, they came to Tarentum in Italy. Then Aristophilides, the king of Tarentum, willing to shew favour to Democedes, took away the rudders of the Median ships, and imprisoned the Persians themselves for spies; and while they were in bonds, Democedes came to Croton. But when he was already arrived home, Aristophilides released the Persians, and restored to them the parts of their ships which he had removed. And the Persians, sailing from thence and pursuing Democedes, came to Croton; and they found him in the market place and laid hands on him. Then some of the men of Croton were ready to give him up for dread of the Persian power; but others took his part and smote the Persians with their staffs. Then the Persians held this speech: Men of Croton, see what ye do; ye withhold from the king a slave that hath run away from his master. And shall it content king Darius to be thus despitefully intreated? And how shall your deed profit you, if ye take this man from us? Is there any city that we shall make war against before yours? Or any that we shall assay to bring into bondage sooner? Howbeit, they persuaded not the men of Croton with these words; but being deprived of Democedes and of the merchant ship which they brought with them, they sailed back again to Asia, neither sought to go farther into Greece, or to learn more thereof, because they had lost their guide. But as they set off, Democedes charged them to say to Darius, that the daughter of Milo had been betrothed to Democedes. For Milo the wrestler had great repute with the king; and

for this reason it seemeth me that Democedes was eager to get this marriage at a great price, that it might appear to Darius that he had honour in his own country also. But after they launched from Croton, the Persians were cast away with their ships in Iapygia; and they served in bondage there, until Gillus of Tarentum, an exile, redeemed them and brought them back to king Darius. And Darius promised to give him whatsoever reward he desired. Then Gillus, after relating that he was an exile, chose to be restored to Tarentum. But to the end that he might not set Greece in confusion if a great host sailed against Italy for his sake, he said that it sufficed him if the men of Cnidus alone might take him back, because he deemed that, as they were friends of the men of Tarentum, he would be restored most easily through them. And Darius performed what he had undertaken; for he sent a messenger to Cnidus, and commanded them to restore Gillus to Tarentum. And the men of Cnidus hearkened unto Darius; howbeit, the men of Tarentum hearkened not unto the men of Cnidus, and they were not able to force them. Thus these things came to pass, and these were the first Persians that came out of Asia into Greece.

Thereafter king Darius took Samos, before any other city, Greek or barbarian, for this cause. When Cambyses the son of Cyrus made war against Egypt, not a few Greeks went thither, some, as was natural, to trade, and others to fight, and sundry also to behold the country itself. Among these was Syloson the son of *Æaces*, who was brother to Polycrates and an exile from Samos. Then good fortune befell Syloson thus. He put on a red cloak and went abroad in Memphis; and Darius, who was a spearbearer to Cambyses and of no great account as yet, saw the mantle and desired it; and he drew nigh and sought to buy it. But Syloson, seeing that Darius desired the mantle greatly, by God's grace said: This I will not sell for any price; but if thou must by all means have it,

I give it thee freely. Then Darius thanked him and took the garment; and Syloson said in his heart that he had lost it through his simplicity. But when in the process of time Cambyzes died and the seven rebelled against the magus and Darius was chosen from among them to be king, Syloson learned that the kingdom was fallen to the very man to whom he had once given the cloak in Egypt. And he went up to Susa and sat in the porch of the king's house, and said that he was a benefactor of Darius. When the porter heard this, he brought word thereof to the king. But Darius marvelled and said unto him: And what Greek is my benefactor, that I should owe him any favour, seeing I have but lately become king and scarcely one of the Greeks hath as yet come up unto us, and I cannot think of any debt that I owe to a Greek? Notwithstanding, bring him within, that I may know what he meaneth by saying this. So the porter brought Syloson within; and when he stood in the presence, the interpreters demanded of him who he was, and what he had done that he said he was a benefactor of the king. Then Syloson told all that had come to pass as touching the cloak, and how he was the man that gave it. Then Darius answered: Art thou indeed he, most generous of men, who, when I was as yet without power, didst give me a gift, for which, though small, I owe as much gratitude as for a large gift given now? Wherefore I give thee gold and silver in abundance, so that it shall never repent thee that thou hast shewn favour to Darius the son of Hystaspes. Then said Syloson: O king, give me neither gold nor silver, but recover me the land of my fathers, even Samos, which, since my brother Polycrates died at the hands of Orœtes, hath been possessed by a bondservant of ours. This give me, without slaying or taking captive any man. When Darius heard this, he sent forth an army, with Otanes, who was one of the seven, for captain; and he charged him to perform for Syloson all that he had asked. And Otanes went down to the coast and made ready the army.

Now in Samos the power was held by Mæandrius the son of Mæandrius, who had received the rule from Polycrates as a trust. And when he would have been the most righteous of men, it was not permitted him. For after tidings of Polycrates' death were brought him, he did thus. Firstly he reared in the suburb an altar to Zeus the Liberator, and marked a precinct around it, which remaineth even now. Then when this was done, he gathered together a congregation of all the citizens, and spake thus: To me, as ye know, is committed the sceptre of Polycrates and all his power; and now I might be your ruler. Howbeit, so far as I am able, I will not myself do the thing that I reproach my neighbour with; for in playing the master over his equals neither Polycrates nor any other man that doeth likewise pleaseth me. But Polycrates hath met his end; and now I lay down his power, and proclaim you equal before the law. Howbeit, I deem it right that these rewards be given me: that six talents be set apart for me from among the riches of Polycrates, and besides these the priesthood of Zeus the Liberator for myself and my descendants for ever, because I established his temple and bestowed your liberty upon you. These things he offered to the Samians; but one of them arose and said: Nay, but thou art not worthy to rule over us, for thou art ill born and a knave. See rather that thou render an account of the money which thou hast administered. Thus said this man, who was a citizen of repute, and his name was Telesarchus. But when Mæandrius comprehended that, if he should relinquish his power, another would become tyrant in his stead, he was by no means minded to relinquish it, but withdrew into the citadel and sending for each of the chief citizens severally, as though to render account of the moneys, he seized them and put them in bonds. And after they were put in bonds, Mæandrius fell sick. And his brother, whose name was Lycaratus, expecting that Mæandrius would die, slew all the prisoners, that he might the more easily

seize the power in Samos. * * * for, as it seemeth, they did not want to be free.

Now when the Persians came to Samos to restore Syloson, no man raised his hand against them; but the men of Mæandrius' part and Mæandrius himself offered to make a truce and depart from the island. And Otanes consented upon these conditions and made a truce. Then the Persians that were of most estimation had chairs set for them over against the citadel, and sat thereon. But Mæandrius the tyrant had a lunatick brother, whose name was Charilaüs; and this man had been put in a dungeon for some transgression. But now, when he overheard what was done and put his head out of the dungeon and saw the Persians sitting there peacefully, he cried out and said that he desired to have word with Mæandrius. And Mæandrius hearing commanded to loose the fellow and bring him into his presence. And as soon as Charilaüs was brought, he chid Mæandrius and reviled him, and sought to persuade him to fall upon the Persians, saying thus: Worst of cowards, thou didst think fit to put in a dungeon me who am thy brother and have done naught worthy of bonds; but when thou seest the Persians casting thee forth and making thee a vagabond, thou dost not chastise them, though they are so easy to overcome. Nay, if thou standest in dread of them, give me the hirelings and I will chastise them for coming here. And I will let thee depart from the island thyself, if thou wilt. Thus spake Charilaüs, and Mæandrius received his words; not, as I deem, because he was so mad as to think that his own strength could overcome the king's, but rather because he was envious that Syloson should recover the city without trouble and unharmed. Therefore he desired to vex the Persians, and bring Samos as low as he could, before he yielded it up; for he well understood that if the Persians were harmed, they would become bitter against the Samians. But he knew that he himself had a safe escape from the

island whensoever he would, because he had made a secret passage leading from the citadel to the sea. So Mæandrius sailed away from Samos himself; but Charilatus armed all the hirelings, and opened the gates, and hurled them against the Persians, who looked for no such thing but deemed that all had submitted. And the hirelings fell upon the eminent Persians who were seated on the chairs, and slew them. Thus they did; but the rest of the Persian army brought succour, and the hirelings, being hard pressed, fell back and were driven within the citadel. And when Otanes the captain saw that a great calamity had befallen the Persians, he purposely forgot the charges that Darius laid on him when he sent him forth, neither to slay nor take captive any Samian, but to restore the island to Syloson with no harm done to it. And Otanes commanded the army to slay without distinction every man or boy that they should find. Then some of the army besieged the citadel, and others slew without distinction every one that came in their way, within holy ground or without. But Mæandrius escaping from Samos sailed away to Sparta. And when he came thither bringing the things that he took when he left Samos, he did thus. He would put on his table cups of silver and gold; and while his servants were wiping them, he would be in conversation with Cleomenes the son of Anaxandrides, who was king of Sparta, and would inveigle him to the house. And when Cleomenes saw the cups, he was always filled with wonder and amazement. Then Mæandrius would bid him take as many as he wished of them. But when Mæandrius had said this twice or thrice, Cleomenes shewed himself to be the most righteous of men: for he thought not fit to receive what was offered, but perceiving that Mæandrius would obtain succour by gifts to other Spartans, he went before the ephors and said that it was better for Sparta that the Samian should depart, lest he persuade either him or some other Spartan to do wrong. And they hearkened unto

him and ordered Mæandrius forth. But the Persians restored Samos to Syloson with all its men slain. Howbeit afterwards the captain Otanes replenished the city again, by reason of a dream and a disease of the privy members which befell him.

But when the navy had gone against Samos, the Babylonians revolted. They had prepared them exceeding well; for during the rule of the magus and the rebellion of the seven, in all that confusion they were preparing for the siege, and haply it was not discovered that they did so. But after they had rebelled openly, they did this. Each man set apart his own mother and also one other woman of his household, whichsoever he would; and then they brought together all the rest in one place and strangled them. Now the one woman that each man set apart was to cook; but they strangled the rest that they might not consume their victuals. And when Darius heard of it, he gathered together all his power and went forth against them; and marching to Babylon, he besieged them. Howbeit, they cared naught for the siege; for they mounted upon the ramparts of the wall, and danced and mocked Darius and his army; and one of them said this saying: Why sit ye there, Persians? Wherefore depart ye not? Ye shall take us when mules bear young. This thing the Babylonian said because he supposed that a mule could never bring forth young. But when a year and seven months were already past, Darius and all his army chafed because they were not able to take the Babylonians. Yet Darius had used all manner of cunning devices and stratagems against them. Even so he could not take them, though among other devices he tried that one by which Cyrus had taken them.¹ But the Babylonians were exceeding watchful, and therefore he was unable to take them. Then in the twentieth month a sign was given to Zopyrus the son of that Megabyxus who was of the seven who put down the magus: one of the mules that carried his

¹ See 1, 191.

victuals brought forth young. And when word was brought him, he believed it not; but when he himself had seen the offspring, he forbade them which saw it to tell any man. Then he considered; and remembering the words of the Babylonian, who said in the beginning that the wall should be taken when mules brought forth young, it seemed to Zopyrus that by this omen Babylon was now able to be taken; for it was by God's providence that the man had spoken and his mule had brought forth young. And believing that now was the appointed time for Babylon to be taken, he went to Darius and enquired whether he set great store by taking Babylon. And when he heard that Darius did so, he considered again how he might himself be the taker and the deed his own; for among the Persians such good deeds are valued exceeding highly. And he found that there was no way in which he could bring Babylon under, unless he maimed himself and went over to the Babylonians as a fugitive. Then esteeming it a light thing, he maimed himself incurably; for he cut off his nose and ears, and shore off his hair, and scourged himself, and so went before Darius. But Darius was sore displeased to see his most honoured subject maimed. And he leaped up from his throne, and cried out, and asked him who it was that had thus entreated him, and what he had done to merit it. And Zopyrus said: There is not the man, except thee, that hath power enough to serve me thus; neither, O king, hath any other person wrought this, but I have done it myself, because I was ashamed that the Assyrians should laugh at the Persians. And Darius replied: Miserable man, durst thou give the fairest name to the foulest deed, and say that thou hast thus incurably maimed thyself because of the besieged? Fool, how will the enemy sooner submit themselves for thy being maimed? Surely thou hast lost thy wits, to undo thyself so? Then said Zopyrus: If I had communicated unto thee what I purposed to do, thou wouldst not have suffered me. Therefore I

cast in mine own mind and did it. And now, if thy part be not wanting, we shall take Babylon. For I will go like this to the walls as a fugitive, and declare to them that I have been so served by thee. And I deem that I shall convince them that it is so, and shall be given an army. But do thou, on the tenth day after I go within the wall, set a thousand of thine army, for whom no man careth if they perish, over against the gates called the gates of Semiramis; and again on the seventh day after the tenth set two thousand more over against the gates called the gates of Nineveh; and twenty days again after the seventh bring four thousand more and cause them to sit down over against the gates called the gates of Chaldæa. And let neither these nor the former have aught wherewith to defend them except daggers; but daggers thou mayest allow them to have. Then straightway after the twentieth day do thou command the rest of the army to assault the city all round; but set me the Persians over against the gates called the gates of Belus and of Cissia; (for when I have achieved great deeds, I deem that the Babylonians will give all things into my charge, and even the keys of the gates;) and thereafter the Persians and I will see to it. When Zopyrus had thus charged Darius, he went toward the gates of Babylon, ever looking backward as though he were in truth a fugitive. And those who had their station on that side saw him from the towers, and ran down, and opened the one gate a little and asked who he was and what he wanted that he came to them. And he told them that he was Zopyrus and that he came to them as a fugitive. Then the keepers of the gate, when they heard this, brought him to the officers of the Babylonians; and he stood before them and bewailed himself, saying that Darius had done to him the things that he had done to himself, because he counselled him to lead the army away, seeing no means of taking Babylon was found. And now, said he, my coming shall be great good to you, but a great evil to Darius and his army; for he

shall not do me this despite unpunished, and I know all the secret paths of his counsels. So he spake. But when the Babylonians saw the highest person in the land of Persia with his nose and ears cut off and his back covered with the blood of scourging, they thought that surely he spake the truth and came to them for an ally. And they were ready to entrust him with anything that he asked of them; and he asked for an army. And after they gave it him, he did as he had covenanted with Darius; for on the tenth day he led out the Babylonian army and surrounded and slaughtered all the thousand men whom he had charged Darius to set there first. And when the Babylonians perceived that the deeds that he did were conformable unto his words, they were exceeding joyful and ready to do his will in all things. And after the number of days which was covenanted, he again chose a band of the Babylonians and led them out, and slaughtered the two thousand soldiers of Darius. And when they saw this deed also, the Babylonians all had Zopyrus' name on their tongues. And after the covenanted number of days he led them out again to the place appointed, and surrounded the four thousand and slaughtered them. And when he had wrought this also, Zopyrus was everything to the Babylonians; and they appointed him the ruler of their host and the keeper of their walls. Then when Darius according to the covenant made an assault all round the wall, Zopyrus discovered the whole plot; for while the Babylonians mounted on the walls and defended them against the assault of Darius' army, Zopyrus opened wide the gates called the gates of Belus and of Cissia, and let the Persians in. And those Babylonians who saw what was done fled to the temple of Zeus Belus; but those who saw not abode each in his own station, until they also perceived that they were betrayed. Thus was Babylon taken for the second time. But after Darius prevailed over the Babylonians, he first pulled down their walls and removed all the

gates; (for Cyrus had done neither of these things when he took Babylon formerly;) and secondly he crucified the ringleaders of the people, even three thousand of them. Yet he restored the city to the residue of the Babylonians to dwell in; and because the Babylonians, as I have shewn, strangled their wives at the beginning of the siege for the sake of the food, Darius made provision that they should have other wives. He required of the peoples which dwell round about, that each of them should furnish thus and thus many women to Babylon; so that the whole number of women gathered together was fifty thousand. And the present Babylonians are the children of these women. But in the judgement of Darius no Persian surpassed the good deed of Zopyrus, either before or after, except Cyrus only; for with Cyrus no Persian ever thought fit to compare himself. But Darius, it is said, oftentimes was heard to say that he would rather have Zopyrus clear of his injury than that twenty Babylons should be added unto him besides the one which he had. And he honoured him greatly; for every year he gave him the gifts which are most precious to the Persians; and he gave him Babylon also, to possess free of taxes all the days of his life, and he gave him much else besides. Now of this Zopyrus was born Megabyxus, who was captain in Egypt against the Athenians and their allies; and of this Megabyxus was born Zopyrus, who came to Athens as a fugitive from the Persians.

BOOK IV

AFTER the taking of Babylon, Darius went against the Scythians. For seeing that Asia was flourishing and much money coming in, he desired to take vengeance on the Scythians, who began the wrong by invading Media without provocation and overcoming in battle those that withstood them; for as I have said before,¹ the Scythians ruled the upper parts of Asia² for eight and twenty years, having put down the rule of the Medes, who ruled Asia before the Scythians came. But when the Scythians had been absent eight and twenty years and came again to their own land at the end of this time, no less a trouble than that which they had in Media awaited them; for they found not a small host ready to withstand them, because the wives of the Scythians, when their men were a long time away, had lain with their bondmen. Now the Scythians put out the eyes of all their bondmen, because of the mares' milk that they drink.³ And they milk the mares thus. They take blowpipes of bone, very like flutes, and put them into the genitals of the mares and blow with their mouths; and while some blow, others milk. And they say that the reason why they do so is this, that when the mare's veins are filled with air, the udder cometh down. But when they have obtained the milk, they pour it into deep vessels of wood, and set the blind men round about them. And they stir the milk, and draw off the portion of it that riseth to the surface; for this they prize more than the part that remaineth. For this reason the Scythians blind whomsoever they take; for they are not husbandmen, but herdsman. From these bondmen and the wives of the Scythians a new generation had sprung up, who having heard

¹ I, 106.

² i.e. the parts east of Anatolia.

³ What the manufacture of koumiss has to do with the blinding of the slaves is mysterious. Apparently Herodotus had himself no clear idea.

the manner of their birth resisted the Scythians when they returned from Media. And firstly they fenced off the land by digging a wide trench from the Tauric mountains to lake Mæotis at the broadest part thereof; and then, when the Scythians assayed to enter, they camped there and fought against them. But when there had been battle many times and the Scythians were in no wise able to prevail, one of them spake and said: Scythians, what is this that we do? By fighting with our own bondmen we are slain ourselves and made fewer; and we slay them also, so that we shall have fewer servants hereafter. Now therefore it seemeth me good that we lay aside our spears and bows and take every man his horsewhip, and so draw nigh unto them; for as long as they beheld us with arms, they deemed themselves our equals and of equal birth; but when they see us with whips instead of arms, they will know that they are our bondservants and acknowledging the same will not stand against us. When they heard this, the Scythians did even so. And the bondmen in astonishment forgot to fight and fled away. So the Scythians, after ruling Asia and being driven out again by the Medes, returned to their own country in this fashion, and such was the cause for which Darius desired to take vengeance on the Scythians and gathered an army against them.

Now according to the Scythians their nation is the youngest of all, and arose thus. Firstly a man called Targitaüs was born in this land, which thitherto had been empty; and they say, (albeit I believe them not,) that the parents of this Targitaüs were Zeus and the daughter of the river Borysthenes. Such was the generation of Targitaüs; and he begat three sons, Lipoxaïs, Arpoxaïs, and Colaxaïs, the youngest. In the days of their rule a plow, a yoke, an axe, and a cup, all made of gold, fell down from heaven upon Scythia. And the eldest saw them first and drew nigh, and would have taken them; but when he drew nigh, the

gold burned with fire. And when he was gone away, the second drew nigh, and again it did likewise. So the gold drove these two away by the heat. But when thirdly the youngest drew nigh, the fire was quenched and he bare the gold home. Then the elder brethren acknowledged the sign and gave the whole dominion to the youngest. And from Lipoxaïs are sprung the Scythians called Auchataë, and from the middle brother Arpoxaïs those called Catiari and Traspies, and from the youngest of them the princes, who are called Paralatæ. And Scoloti is the name of them all, after king Scolotus; but the Greeks named them Scythians. Thus the Scythians declare that they arose; and they say that the whole number of years from the first king Targitaüs till Darius crossed the Hellespont against them is not more than a thousand but just so many. And the princes keep this sacred gold with exceeding great care, and come before it year by year to propitiate it with great sacrifices. And whosoever falleth asleep with the sacred gold at the feast is said by the Scythians not to live through the year, and for that reason as much land as he can ride round on horseback in one day is given to him. And because the country was large, Colaxaïs made therefrom three several kingdoms for his three sons; and he made one of them, where the gold is kept, larger than the rest. But that which lieth to the northward of this land they say it is impossible either to behold or to pass through by reason of a multitude of feathers; for the earth and the air are both filled with feathers.

Thus the Scythians report concerning themselves and the land beyond. But the Greeks who inhabit the Pontus say thus. When this land, which the Scythians now possess, was empty, Heracles came thither driving the kine of Geryon. Now Geryon dwelt on the island called Erythia by the Greeks, which is near Gadeira; and Gadeira is in Ocean, without the Pillars of Heracles; and Ocean, as they affirm, floweth round about the whole earth, beginning

from the rising of the sun; but they cannot prove it. From thence came Heracles to the land which now is called Scythia; and because a storm and a frost overtook him, he drew his lion's skin over him and fell asleep; and by heaven's will, while he slept, his chariot horses disappeared as they grazed. And when Heracles awoke, he sought them; and having passed through all those regions, he came at last to the land called Hylæa. And there in a cavern he found a creature of twofold nature, maiden and viper in one, whereof the part from the buttocks upward was a woman but the part below a serpent. And he saw and wondered, and enquired of her whether she had seen stray horses anywhere; and she told him that she had them herself but would not restore them to him until he should have lain with her. So Heracles lay with her for this price. Yet she delayed to restore the horses, because she desired to live with Heracles as long a time as might be, whereas he desired to receive his horses and be gone. And when at last she restored them unto him, she said: These horses I kept safe for thee when they came hither; and thou hast given me my reward for the keeping of them, for I have three sons by thee. Now therefore make known to me how I shall deal with them when they grow to be men, whether I shall establish them here, (for I bear rule over this land myself,) or whether I shall send them away to thee. Thus she enquired of him; and they say that he made answer: When thou shalt behold thy sons come to the estate of men, it shall not be amiss if thou doest thus. Whomsoever of them thou seest able to draw this bow thus and to gird him in this wise with this girdle, let him be a dweller in this land; but whosoever cometh short of these deeds that I enjoin, the same send forth out of the land. And if thou do so, thou shalt have joy thyself and shalt moreover perform that which I have commanded thee. So saying, Heracles drew one of his bows, (for till that day he carried two,) and shewed her how to fasten the girdle. Then

he gave into her hand the bow and the girdle, which had a golden bowl on the end, where it fastened. And having delivered them to her, he departed. But she, when the sons that she had borne were come to man's estate, gave them names; and one she called Agathysus, and the next Gelonus, and the name of the youngest was Scythes. Then remembering the charges of Heracles, she did accordingly. And two of her sons, Agathysus and Gelonus, were not able to accomplish the task that was appointed them, but were cast forth from the land by their mother; but Scythes the youngest performed the same, and remained in the land. And from Scythes the son of Heracles are sprung all the kings of Scythia in their generations. And in memory of the bowl of Heracles the Scythians wear bowls tied to their girdles even unto this day. This was the only thing that the mother of Scythes did for him of her own devising. This the Greeks who inhabit the Pontus say.

But there is yet another report, whereunto I myself do most incline, which saith thus. The Scythian herdsmen dwelt in Asia; and being hard pressed in war by the Massagetæ, they went over the river Araxes into the land of Cimmeria; for the land which now is inhabited by the Scythians, the same is said to have belonged aforetime to the Cimmerians. And while the Scythians came on, the Cimmerians took counsel, seeing a great host was coming against them. And their counsels were divided; and both opinions were upheld stoutly, albeit the opinion of the princes was the better. For the opinion of the people was that they ought to depart and not do battle against so many, whereas the resolve of the princes was to fight for their land against the invaders. And neither the people would obey the princes nor the princes the people. So the people determined to depart and yield up their land without a battle to the invaders. Howbeit the princes resolved to die and be buried in their own land and not flee with the people; for they considered how many blessings they had

known there and how many evils were like to come upon them if they fled from the land of their fathers. And having thus resolved they parted themselves into two equal bands and fought one against another. And when they had all been slain by their own hands, the people of the Cimmerians buried them by the river Tyras; and their tomb is yet to be seen. And when they had buried them, they took their departure from the land, and the Scythians came in and took the land empty. And even to this day there are Cimmerian walls in Scythia, and Cimmerian straits, and also a country called Cimmeria, and a Bosphorus named Cimmerian. And it is clear that the Cimmerians fled into Asia from the Scythians, and settled on the headland where the Greek city of Sinope is now established. It is manifest also that the Scythians pursued them but missed the way and invaded Media. For whereas the Cimmerians fled along the road by the sea, the Scythians pursuing after them kept the Caucasus upon their right hand until they invaded Media, having taken the inland road. Now this account which I have given is told by Greeks and barbarians alike. [¹But Aristetas the son of Caÿstrobios of Proconnesus declared in his verses that he was taken by Phœbus and came to the Issedones; and that beyond the Issedones dwelt the one-eyed Arimaspi, and beyond the Arimaspi the griffins that hoard gold, and beyond the griffins the Hyperboreans, who reach to the sea. And he said that all these, saving only the Hyperboreans, each made an attack upon their neighbours, beginning with the Arimaspi; and the Issedones were thrust from their land by the Arimaspi, and the Scythians by the Issedones; and the Cimmerians, who dwelt upon the southern sea, were sore pressed by the Scythians and left their land. Thus Aristetas also agreeth not with the Scythians concerning this country.

Now I have said whence Aristetas, who wrote these things,

¹ Later addition.

came; but I will tell the story concerning him which I heard in Proconnesus and Cyzicus. They say that Aristetas, who was inferior to none of the citizens in birth, entered the house of a fuller in Proconnesus and there died. And the fuller shut up his shop and made haste to tell it to the kinsmen of the dead man; but when the news was presently spread abroad through the city, that Aristetas was dead, a man of Cyzicus who came from the city of Artace entered into contention with them that told the news, saying that he had met Aristetas going towards Cyzicus and had communed with him. So this man sharply denied their report; and in the meantime the kinsmen of Aristetas were come to the house of the fuller with all things needful for taking up the body. But when the shop was opened, Aristetas was not found there, either dead or alive; but in the seventh year afterward he appeared in Proconnesus and made the poem which is now called by the Greeks the *Arimaspea*; and when he had made it, he vanished a second time. So the cities of Proconnesus and Cyzicus affirm; but I know that another thing happened in Metapontum in Italy two hundred and forty years (as I found by computation) after Aristetas vanished the second time. The men of Metapontum say that Aristetas appeared in their land and bade them establish an altar of Apollo, and set beside it a statue called by the name of Aristetas of Proconnesus; for he said that they were the only nation in Italy whose land Apollo had visited, and that he himself, who was now Aristetas, went with him; but at the time that he went with the god, he was a raven. And when he had spoken thus, he disappeared; but the men of Metapontum say that they sent to Delphi and asked the god what the apparition meant. And the Pythia commanded them to obey the apparition, and said that it should fare better with them if they did so. And they obeyed the Pythia, and performed these things. Therefore a statue called by the name of Aristetas now standeth beside the image of

Apollo; and there are bay trees round about it; and the image is established in the market place. So much concerning Aristéas.]

But I cannot with certainty say what is beyond the land of Scythia concerning which I began to speak; for there is no man that allegeth the evidence of his own eyes from whom I might learn. [Not even Aristéas, of whom I made mention a little before, said in his poem that he went beyond the Issedones himself; but he spake of the things beyond by report, affirming that the Issedones were they who said it.] But all shall be told, to the utmost that I have been able to attain by report. Beginning from the port of the Borysthenites, which is in the middle of the whole sea coast of Scythia, the Callipidæ, who are half Greek and half Scythian, are the first inhabitants. Beyond them dwell another people, who are called Alizones. And they and the Callipidæ have the same customs as the Scythians in all things except that they sow and eat corn and onions and garlic and lentils and millet. But beyond the Alizones dwell the Scythian husbandmen, who sow corn not for food but for sale. And above them dwell the Neuri, and beyond the Neuri towards the north wind the land is uninhabited of men, so far as we know. These peoples are beside the river Hypanis, to the westward of the Borysthenes. But across the Borysthenes, starting from the sea, the first place is Hylæa; and above this dwell Scythian farmers, whom the Greeks who dwell on the Hypanis call Borysthenites, whereas the said Greeks call themselves Olbiopolites. These Scythian farmers inhabit the land for three days' journey towards the east, extending to the river which hath the name Panticapes, and eleven days' voyage up the Borysthenes towards the north. And the land beyond them is desert for a great space, but after the desert dwell the Androphagi, who are a separate people and in nowise Scythian. And above these the land is truly a desert, and no nation of men liveth there, so far as we know. But to the east of these Scythian farmers, across the

river Panticapes, inhabit Scythian herdsmen, who sow not any seed, neither do they plough; and all this country, except only Hylæa, is bare of trees. Now these herdsmen inhabit the land for fourteen days' journey towards the east and reach to the river Gerrhus. But across the Gerrhus is the country of the kings and the Royal Scythians, who are the noblest and most numerous of the Scythians and think the others their servants. And they reach southwards to Taurica, and eastwards to the trench which the sons of the blind bondmen digged and to the port called Cremni upon lake Mæotis, and to the river Tanaïs. And to the northward of the Royal Scythians dwell the Melanchlæni, who are another people and not Scythians. And beyond the Melanchlæni are lakes and a land uninhabited of men, so far as we know. But across the river Tanaïs the land is Scythia no more; but the first territory pertaineth unto the Sauromatæ, who inhabit a country bare of trees wild or cultivated for fifteen days' journey to the northward from the innermost part of lake Mæotis. And beyond them dwell the Budini, who possess the next territory and inhabit a land thickly covered with all kinds of forest trees. And to the north of the Budini is firstly a desert for seven days' journey, and after the desert, turning rather towards the east, inhabit the Thyssagetæ, a great and separate people, who live by hunting. And close by them in the same regions are established a people unto whom is given the name Iyræ, who likewise live by hunting. And they hunt after this fashion: the huntsman climbeth a tree, (for trees grow thickly throughout all their country), and there he lieth in wait, having in readiness a dog and an horse that hath been taught to lie down low upon his belly. And when he espieth the beast from the tree, he shooteth an arrow and mounting on his horse pursueth with the dog following after. And to the north of these, but turning rather towards the east, dwell other Scythians, who revolted from the Royal Scythians and so came

into this region. Now all the country that I have spoken of as far as the land of these Scythians is flat and hath deep soil; but from thence onward it is stony and rough. And after traversing a great space of the rough country also, a people that are said to be all bald from birth, both men and women, are found inhabiting the skirts of lofty mountains; and they have flat noses and great chins, and speak a tongue of their own, but wear Scythian garments; and their sustenance is from trees. The name of the tree is *ponticum*, and in size it is like a fig-tree; and it beareth fruit as large as a bean, but with a stone. And whensoever the same cometh to ripeness, they strain it through cloths, and a thick black juice floweth therefrom; and the name of the juice is *aschy*. This they both lick up, and also mix with milk for a drink, and from the lees thereof they fashion cakes, which are their food. For they have not many flocks or herds, because the pastures in that region are nowise excellent. And each one dwelleth under a tree; and in winter he swaddleth the tree about with strong white felt, but in summer he taketh the felt off. And no man harmeth these people, (for they are said to be sacred,) neither do they possess any martial weapon. And they are the judges in the disputes of their neighbours; and moreover whatsoever fugitive taketh refuge with them is harmed by no man. And their name is Argippæi. And as far as these bald people, much is known concerning the country and the nations on this side of them. For some of the Scythians fare thither, and from them it is not difficult to learn; and so do also certain of the Greeks from the port of Borysthenes and the other ports of Pontus. And the Scythians who fare thither execute business through seven interpreters and in seven tongues. Therefore as far as this people the land is known; but what is to the north of the bald people no man can with certainty tell, for high and impassable mountains stand in the way, which no man crosseth. But these bald people say, albeit I believe not their

report, that men with the feet of goats dwell on the mountains, and beyond this nation other men who sleep six months in every year. Now this report I receive not at all. Howbeit, to the eastward of the bald people the land is known, being inhabited by the Issedones. But what is beyond the bald men or the Issedones towards the north is unknown, except for what these say themselves. But the Issedones are said to have these customs. Whensoever a man's father dieth, all his kinsmen bring flocks, and having slain them and cut the meat up, they also cut up the dead father of their host, and mingle all the pieces together and make a feast thereof. But the head of the dead man, when they have plucked off the hair and cleansed the inside, they gild over and have it ever afterwards for a precious ornament, performing great sacrifices to it every year. Moreover this people also is said to be just, and the women to have equal power with the men. So this nation is known also; but thenceforward, for what lieth beyond, it is the Issedones who tell of the one-eyed people and the griffins that hoard gold; and the Scythians have taken the report from the Issedones, and we again from the Scythians; and we call them by the Scythian name Arimaspi, for the Scythians call one *arima* and eye *spu*. And all this country that hath been spoken of is so bitterly cold that for eight months in the year there is intolerable frost; and in those months thou canst not make mud by pouring out water, but by lighting a fire; and the sea freezeth over, and the whole Cimmerian Bosphorus; and the Scythians that dwell without the trench make wars upon the ice, and drive their chariots across to the Sindi. Thus winter continueth for eight months; but in the four months remaining it is cold in that land. And the winter there is diverse in kind from the winters in all other countries, inasmuch as in the proper season no rain of any account falleth, but in summer the rain ceaseth not. And what time there are thunderstorms in the rest of the world, there are

none there, whereas in summer they are abundant; but if thunder come in winter, men marvel at it for a sign; and likewise, if there be an earthquake, whether in summer or in winter. And horses bear this winter and live, but mules and asses cannot support it at all, whereas in the rest of the world horses are frost-bitten if they stand in the cold, but mules and asses can support it. And I think it is also by reason of the cold that the hornless kind of cattle there grow no horns. And a verse of Homer in the *Odyssey* also testifieth unto my opinion, saying thus:

And Libya, where the lambs have horns at once.

So in Scythia this happeneth because of the cold. But I marvel—for my history hath from the beginning sought additions—wherefore in all the land of Elis no mules can be begotten; for the land is not cold, neither doth any other cause appear. And the men of Elis themselves say that no mules are begotten there because of a curse; and when the season cometh round for the mares to be mated, they drive them into the country of their neighbours and there put the asses with them until the mares have conceived; and then they drive them back again. But as for the feathers whereof the Scythians say that the air is filled, so that by reason of them it is not possible either to behold or to pass through the regions beyond their country, I hold this opinion. In the places beyond Scythia snow falleth continually, albeit less in summer than in winter, as reason requireth. Now whosoever hath seen snow falling thickly from near at hand knoweth what I mean; for snow is like feathers. And the northern parts of this continent are uninhabited because the winter there is so harsh. Therefore I hold that the Scythians and their neighbours, when they speak of the feathers, are describing the snow. And now I have told the utmost that is reported.

But concerning any Hyperboreans neither the Scythians nor

any other nation that dwelleth in those parts have aught to say, except peradventure the Issedones. And these also, as I believe, say nothing, else the Scythians would tell it also, as they tell of the one-eyed people. Howbeit Hesiod hath spoken of the Hyperboreans, and Homer also in the *Epigoni*, if in truth Homer made that poem. But by far the most is told about them by the Delians, who say that offerings brought from the Hyperboreans bound in wheaten straw come to the Scythians; and after the Scythians one people after another receive them, each from their neighbours, and so they are conveyed towards the west as far as the Adriatic. And from thence they are sent towards the south, and the first Greeks that receive them are the Dodoneans; and from them they descend to the Malian gulf and cross over into Eubœa, where one city sendeth them to another, even unto Carystus. But then they pass by Andros; for the people of Carystus bear them directly to Tenos, and the people of Tenos to Delos. Thus they say that these offerings come to Delos now. But at first the Hyperboreans sent with the offerings two maidens, whom the Delians name Hyperoche and Laodice; and for safety the Hyperboreans sent five men of their own number with them, the same who are now called Perpheres and have great honours in Delos. But when these that were sent away returned no more to the Hyperboreans, they thought not fit that it should always be their lot to send men away and never receive them back. So they took the offerings to their borders bound in wheaten straw and gave their neighbours charge to send them on to the next people. Thus they say that these offerings are passed on and come to Delos; and I myself know a custom like the custom that pertaineth unto these offerings; for when the women of Thrace and Pæonia sacrifice to Artemis the queen, they offer not the sacrifices without wheaten straw. This I know that these women do. But the maidens that came from the Hyperboreans died in Delos, and the virgins and

the young men of Delos shave their heads in mourning for them: the virgins before their marriage cut off a lock of their hair and wind it about a spindle and set it on the tomb, which is on the left hand as one entereth into the temple of Artemis, and an olive tree groweth thereon; and the young men wind some of their hair about a green shoot and set it on the tomb likewise. Such honour do these maidens receive from the inhabitants of Delos. The same also affirm that the maidens Arge and Opis journeyed from Hyperborea through the same peoples and came to Delos even before Hyperoche and Laodice. Now Hyperoche and Laodice came to bring Ilithyia the thankoffering which they had promised for an easy delivery; but Arge and Opis, as they say, came with the gods themselves, and separate honours are given them by the Delians; for the women gather presents for them, and name their names in the psalm which Olen of Lycia composed in their honour, and from Delos the people of the isles and the Ionians have learned to sing the psalm to Arge and Opis, naming their names and gathering presents. (But this Olen, who came from Lycia, also composed the other ancient psalms that are sung in Delos.) And moreover when the thighs are sacrificed upon the altar, the ash thereof is all cast on the tomb of Opis and Arge, which is behind the temple of Artemis, on the eastern side, hard by the banqueting-hall of the men of Ceos. Now let thus much be said concerning the Hyperboreans. For I will not tell the story how Abaris, who is called a Hyperborean, bare the arrow round the whole earth and ate nothing. But if there are Hyperboreans,¹ there must be Hypernotians¹ also.

But I laugh to see that many have drawn pictures of the world, who shew the earth a fair circle as from a compass, and Ocean flowing round it, and Asia and Libya and Europe all equal. For I will briefly shew the size of each, and how it should be drawn.

¹ Men 'beyond the north wind' and 'beyond the south wind' respectively.

[¹In Asia dwell the Persians, extending to the southern sea called the Red. Beyond them towards the north dwell the Medes, and beyond the Medes the Saspirens, and beyond the Saspirens the Colchians, who reach to the northern sea, wherein the river Phasis issueth. So from sea to sea are these four races. Thence to the westward extend two branches of Asia, which I will describe. The one branch is this: on the north it beginneth at the Phasis, and extendeth along the Pontus and the Hellespont even to Sigeum in the Troad; but on the south the same branch extendeth from the Myriandic gulf, that lieth near Phœnicia, even unto Cape Triopium; and in this branch dwell thirty nations of men. This is the one branch; but the other branch extendeth on the south side from Persia along the Red Sea, and endeth, albeit by convention only, at the Arabian gulf, whither Darius brought a channel from the Nile. But on the north side this branch extendeth along the margin of our sea from Phœnicia through Palestine into Egypt, where it endeth; and there are three nations only therein. These are the parts of Asia towards the west; but beyond the Persians and Medes and Saspirens and Colchians towards the east and the rising of the sun lieth on the one hand the Red Sea, and on the other to the northward the Caspian sea and the river Araxes, which floweth toward the going up of the sun. And Asia is inhabited as far as India; but from thence toward the east it is desert, and no man can tell what the manner thereof is. Such and so great is Asia. But Libya is on the second branch thereof, for it beginneth at Egypt. And at Egypt this branch is strait; for from our sea to the Red Sea are but an hundred thousand fathoms, which make a thousand stades. But after this strait place the branch which is called Libya becometh exceeding broad.

Therefore I wonder at those who divided Asia and Libya and Europe and fixed their boundaries,] for there are no little

¹ Chapters 37 to 41 added later, possibly by Herodotus.

differences between them: as for length, Europe stretcheth along both the other two; and as for breadth, I think they are not so much as worthy to be compared with it. For it is plain that Libya hath sea all around it, except the part thereof which is joined unto Asia. And the Egyptian king Necos was the first that we know of who proved this; for when he ceased digging the channel which extendeth from the Nile to the Arabian gulf,¹ he sent certain Phœnicians forth in ships, commanding them to sail back into the northern sea through the Pillars of Heracles and so return to Egypt. So the Phœnicians started from the Red Sea and sailed over the southern sea. And whensoever it was autumn, they put to land and sowed the earth in whatsoever part of Libya they were at that time. Then they waited for the harvest; and when they had gathered the corn in, they sailed on, so that when two years were spent, in the third year they turned the Pillars of Heracles and came to Egypt. And they reported a thing that I believe not, albeit another perchance will, that while they sailed round Libya, they had the sun on their right hand. Thus was Libya first discovered to be an island, and the Carthaginians discovered it next. But Sataspes the son of Teaspis, an Achæmenid, never sailed round Libya, albeit he was sent to do so; but fearing the length of the voyage and the solitude, he turned back and performed not the deed which his mother required of him. For Sataspes had raped a virgin daughter of Zopyrus the son of Megabyxus; and thereafter, when he was about to be crucified by king Xerxes for this fault, his mother, who was a sister of Darius, made intercession for him, saying that she would lay on him a greater punishment than the king had done; for he should be obliged to sail round Libya till he came to the Arabian gulf. And Xerxes consented on these conditions. Then Sataspes went down to Egypt and from thence taking a ship and shipmen sailed to the

Pillars of Heracles. And having sailed through and turned the cape of Libya whereof the name is Soloïs, he sailed towards the south. And when he had traversed much sea in many months, then finding that there was ever need of more, he put about and sailed back again to Egypt, whence coming unto king Xerxes he told him that at the farthest they were voyaging by the country of a small race that used clothing made from the palm-tree, who fled to the mountains and forsook their cities whensoever they put in with the ships; and they themselves would enter into the cities, and do no harm, but take only flocks from thence. And he said that the reason why he sailed not around the whole of Libya was that the ship was not able to go any farther but stuck fast. Howbeit, Xerxes would not pardon him, but because Sataspes had not executed the deed required of him, he imposed the old penalty and crucified him. And a eunuch of this Sataspes, as soon as he learned that his master was dead, escaped to Samos with great possessions, which a Samian, whose name I know but willingly forget, took from him. But of Asia it was discovered by Darius that the greater part is surrounded by sea; for wishing to know where the river Indus, (which is the only river except one that hath crocodiles,) issueth into the sea, he sent men whom he trusted to tell the truth, with Scylax of Caryanda among them, in ships from the city of Caspatyrus and the land of Pactyica. And they sailed down the river towards the east and the going up of the sun, till they came to the sea; and then they sailed over the sea towards the west, till they came in the thirtieth month to the place from whence the king of Egypt sent out the Phœnicians, of whom I have spoken, to sail around Libya. And after the voyage of these men, Darius conquered the Indians and used that sea. And so Asia also, saving the parts toward the rising sun, hath been found to be like Libya, surrounded by the sea. But of Europe it is known by no man whether it hath sea around it, either towards

the rising sun or towards the north; howbeit, we know that in length it stretcheth along both the other continents.

But I am not able to understand wherefor the earth, which is one, hath been given three several names, neither can I learn the names of those that made the divisions nor whence they took the titles that they gave. *For Libya is said by the greater part of the Greeks to have its name after Libya, a woman of that land, and Asia after the wife of Prometheus; howbeit, the Lydians lay claim to this name, saying that Asia is called after Asias the son of Cotys the son of Manes, after whom the tribe Asias in Sardis is also called, and not after Asia the wife of Prometheus. But concerning Europe no man knoweth whether it is surrounded by the sea, nor whence it got this name, neither doth it appear who gave it the name, unless we say that the land took its name from Europa of Tyre and before was nameless like the rest; but manifestly Europa was from Asia and came not to the land which is now called Europe by the Greeks, but only from Phœnicia to Crete and from Crete to Lycia.* Howbeit, let no more be said of these matters; for I shall still use the customary names of the continents.

But the Pontus Euxinus, whither Darius went to war, hath the most ignorant peoples of all lands, if the Scythians be excepted; for of the peoples within the Pontus there is none that we can put forward as wise, except the Scythians, neither do we know of any man of learning that came from thence, besides Anacharsis. But the Scythian race hath contrived one thing, and that the weightiest of all human affairs, more wisely than any other people that we know of, albeit I admire not their other ways. But in this great matter they have so contrived that no man that cometh against them can escape, whereas if they desire not to be discovered no man hath power to catch them; for seeing they have established neither cities nor walled places, but all carry their houses about with them, *riding on horses and shooting with the*

bow, and their sustenance is not from ploughing but from their herds, and their dwellings are on waggons, how should it not be impossible to approach these men or to fight with them? And the land hath aided them in contriving thus, and the rivers have been their helpers; for this land, which is a plain, hath good pasture and abundance of water; and almost as many rivers flow through it as there are canals in Egypt. I will name those that are notable and accessible in ships from the sea: Ister (which hath five mouths), Tyras, Hypanis, Borysthenes, Panticapes, Hypacyris, Gerrhus, and Tanaïs. And the course of these rivers is this. The Ister, which is the greatest of all rivers that we know, floweth ever at the same height both in summer and in winter. It is the farthest of the rivers of Scythia towards the west, and hath come to be the greatest because of this, that other rivers also have their issue in it. And the rivers that make it great are these. There are five that flow through the land of Scythia: that which is called Porata by the Scythians and Pyretus by the Greeks, the Tiarantus, the Ararus, the Naparis, and the Ordessus. The first named of these rivers, which impart their waters to the Ister, is great and the farthest of them towards the east, but the second named, the Tiarantus, is smaller and the farthest towards the west; and the Ararus, the Naparis, and the Ordessus fall into the Ister between the other two. These are the rivers rising in Scythia which swell the Ister; and the river Maris, which also joineth the Ister, floweth from the country of the Agathyrsi. But from the tops of Hæmus three other great rivers flow towards the north and cast their waters into the Ister: the Atlas, the Auras, and the Tibisis; and from Thrace and the Thracians called Crobyzi the rivers Athrys and Noës and Artanes issue into the Ister; and from Pæonia and the mountain of Rhodope cometh the river Scius, cleaving Hæmus in the midst, and issueth likewise into the Ister. And from among the Illyrians the river Angrus floweth towards

the north and entereth the Triballic plain and falleth into the river Brongus, and the Brongus falleth into the Ister, and so the Ister receiveth the waters of both these great rivers. And from the land beyond the Ombrici the rivers Carpis and Alpis also flow towards the north and issue into the same; for the Ister riseth among the Celti, who after the Cynetes are the farthest towards the setting sun of all the dwellers in Europe, and floweth through all Europe, till it entereth Scythia at the side. Now because these rivers which I have mentioned, and many others also, join their waters with the Ister, it cometh to be the greatest of all rivers, albeit if one single stream be compared to another, the Nile is found to be the greater; for neither river nor spring issueth into the Nile to increase it. But the reason why the Ister floweth ever at the same height in summer and in winter is this, as it seemeth me. In winter the Ister hath its own true magnitude, or indeed is somewhat greater than its proper nature; for exceeding little rain falleth on this land in winter, whereas it hath snow continually. But in summer the great quantity of snow that fell in winter melteth and issueth on every side into the Ister; and it is swollen not only by this snow issuing therein but by many violent storms of rain; for in summer it raineth. Therefore, though the sun draweth to itself more water in summer than in winter, the waters that join the Ister are greater in summer than in winter by even so much; and when these are set one against the other, the balance is even, so that the Ister is ever found to be of the same height.

So the Ister is one of the rivers of Scythia. But the next after it is the Tyras, which riseth in a great lake in the north, which is the border between Scythia and the land of the Neuri. And at the mouth of it dwell the Greeks called Tyritae. And the third river is the Hypanis, which riseth in Scythia in a great lake. White horses live wild around this lake, which is rightly called the

mother of the Hypanis. Here the Hypanis riseth; and for five days' voyage the stream is shallow and the water still sweet; but thereafter for four days' voyage to seaward it is fearfully bitter, because there issueth into it a spring so bitter that though small in size it polluteth the Hypanis, a river that hath few equals. This spring is on the borders of the Scythian farmers and the Alizones; and the name of the spring and the place whence it floweth is Exampæus in Scythian, but in the Greek tongue Holy Ways. And the Tyras and the Hypanis draw close together in the country of the Alizones, but afterwards each turneth away and the space between groweth ever broader. And the fourth river is the Borysthenes, which is the greatest of them all after the Ister, and in my opinion the most bountiful not only of the Scythian rivers but of all others also, saving the Nile in Egypt, with which no other river can be compared. But of the residue the Borysthenes is the most bountiful; for it provideth the fairest and the most plenteous pasture for cattle, and by far the best and most abundant fish; it is also the sweetest for drinking, and floweth clear, though the rivers beside it are troubled; and the earth beareth the best corn on the banks thereof, and where the land is not sown groweth the deepest grass; and salt also congealeth in great abundance at the mouth thereof. It containeth moreover great creatures called *antacæi*, which have no backbones, and which are good for pickling, and many marvellous things beside. Now the Borysthenes floweth from the north and is known as far as the place called Gerrhus, whither it is a voyage of forty days; but beyond that no man can tell through what peoples it floweth. Howbeit, we know that it floweth into the land of the Scythian farmers through a desert; for these Scythians dwell beside it for a distance of ten days' voyage. This is the only river besides the Nile of which I do not know the source; neither, as I think, doth any other Greek. But when the waters of the Borysthenes come near

the sea, the Hypanis is joined thereunto and issueth into the same marsh. And the spit of land between these rivers is called the cape of Hippolaüs, and there is a temple of Demeter established thereon; and over against the temple, on the other bank of the Hypanis, dwell the Borysthenites. So much is reported of these rivers; and after them is the fifth river, called Panticapes, which also riseth in a lake in the north; and the Scythian farmers dwell in the land between it and the Borysthenes; and it issueth into Hylæa, and after passing through the same, joineth the Borysthenes. And the sixth river is the Hypacyris, which riseth in a lake and floweth through the midst of the Scythian herdsmen, and issueth into the sea by the city of Carcinitis, bounding upon the right hand side Hylæa and the place called the Racecourse of Achilles. And the seventh river is the Gerrhus, which parteth from the Borysthenes at the place unto which the Borysthenes is known; and it hath the same name as the place itself, and its course to the sea is the border between the herdsmen and the Royal Scythians; and it issueth into the Hypacyris. And the eighth river is the Tanaïs, which riseth in the north in a great lake and issueth into a yet greater lake which is called the Mæotis; and it is the border between the Royal Scythians and the Sauromatæ. And another river called the Hyrgis falleth into the Tanaïs. These are the most notable of the rivers wherewith Scythia is provided. But the grass that groweth in Scythia causeth bile in cattle more than all the other grasses that we know of; and when the cattle are cut open, it may be seen that it is so.

Thus the Scythians have great abundance of the necessities of life. And the customs established among them are these. The only gods that they worship are Hestia, whom they worship most, and Zeus, and Earth, whom they hold to be the wife of Zeus, and after these Apollo and Aphrodite Urania and Heracles and Ares. These gods all the Scythians believe in; but the Royal Scythians

also do sacrifice to Posidon. Now in the Scythian tongue Hestia is named Tabiti, and Zeus *most fitly in my opinion* Papæus,¹ and Earth is named Api, and Apollo Gætosyrus, and Aphrodite Urania Argimpasa, and Posidon Thagimasadas. And they are not wont to make images or altars or temples, except to Ares; but to him they make them. The same manner of sacrifice is customary among all the Scythians for every kind of offering; and they perform it thus. The beast standeth with its forefeet shackled, and the sacrificer standing behind the beast pulleth the end of the halter and overthroweth the beast; and as the animal is falling, he crieth to the god unto whom he sacrificeth. Then he casteth a noose about its neck, and setteth a stick therein and turneth it round until he strangleth the beast, having neither kindled a fire nor offered first-fruits nor poured a drink-offering. But after he hath strangled and flayed the beast, he setteth himself to boil it. And because Scythia is fearfully bare of wood, they have this contrivance for the boiling of the flesh. When they have flayed the beasts, they strip the meat off the bones. Then if they chance to have the cauldrons that are used in that country, which greatly resemble Lesbian bowls, except that they are much larger, they put the meat in these and add water thereto and boil the meat by burning the bones of the animals underneath. But if they have no cauldron, then they put all the meat into the bellies of the beasts. And the bones burn excellently, and the bellies easily hold the meat which was stripped from the bones; and so the ox boileth itself, and each of the other offerings likewise. But when the meat is boiled, the sacrificer taketh the first-fruits of the flesh and the inwards, and casteth them before him. Now they sacrifice all manner of beasts, and horses especially.

Thus they sacrifice to all the gods but Ares, and such are the offerings; but to Ares they sacrifice thus. In each province is

¹ Suggesting *pappas*, father.

established a temple of Ares of this fashion: faggots of sticks are heaped together to the length and breadth of three stades; and the top thereof is a square level space, with three of the sides steep but accessible on the fourth. And every year they heap on an hundred and fifty wagons of sticks; for it sinketh down continually by reason of the storms. And upon this pile is planted an ancient fauchion of iron, and this is the idol of Ares. And to this fauchion they offer sacrifices of cattle and horses every year, and they sacrifice more to these swords than to all the other gods. And out of every hundred of their enemies that they take alive, they sacrifice one, albeit not in the same manner as the cattle but in a different way; for having poured a drink-offering of wine upon their heads and slaughtered them over a vessel, they carry the vessel up onto the pile of wood and pour the blood over the fauchion. Thus they do above; but below, by the side of the temple, they do thus: they cut off all the right shoulders and arms of the men that have been slaughtered, and throw them into the air. Then, when they have finished everything else, they go away; and the arms lie where they fall, apart from the bodies.

These are the forms of sacrifice established among them; but they also¹ are not wont to use swine for sacrifice, neither will they keep them in their land at all. And they have ordained the customs of war thus. A Scythian drinketh the blood of the first enemy that he overthroweth, and bringeth to the king the heads of all whom he slayeth in battle; for if he bring a head, he hath a share in whatsoever booties they take, but if he bring none, he hath no share. And he slayeth the head on this wise: he cutteth a ring around the ears, and taking hold of the head shaketh the skull out. Then he strippeth the flesh from off the skin with the rib of an ox, and kneadeth it with his hands; and when it is made

¹ Like the Egyptians, 2, 47.

supple, he useth it for a napkin and fasteneth it to the bridle of the horse which he rideth, and is proud thereof; for whoso hath the most of these napkins is judged to be the bravest man. And many of them do even make mantles from the flayed skins, to apparel them withal, stitching them like leather jerkins. And many flay the right hands of their dead foes, taking off the skin with the finger-nails; and they make therefrom coverings for their quivers; for the skin of a man is both tough and white, as white as almost any skin. But many flay the whole man, and carry the skin around on horseback, stretched upon sticks. Such is their custom as touching the skin. But the skulls, not of all but of their bitterest enemies, they use thus. A man saweth away all the parts below the brows, and cleanseth it. Then if he be poor, he stretcheth but a rawhide about the outside thereof; but if he be rich, he not only stretcheth the rawhide about it but also gildeth it within; and he useth it for a drinking-cup. This they do also with the skulls of their kinsmen if they quarrel and one vanquisheth the other in the king's presence. And when strangers whom he respecteth come to visit him, he bringeth out these skulls and saith that they were his kinsmen, but conceived enmity against him, and he vanquished them; for this they call the proof of manliness. And once every year each ruler in his own province mixeth a bowl of wine, whereof all the Scythians that have slain enemies drink; but those that have not performed this deed taste not of that wine but sit apart in disgrace. And this is a very great reproach to them. But those that have slain exceeding many have two cups at once and drink from both together.

The Scythians also have many diviners, who divine after this fashion with many willow rods. They bring great bundles of rods and set them on the ground and untie them; then having set each rod apart, they prophesy; and even as they do so, they roll the rods up again. (This is their ancestral divination; but the

Enares, who are effeminate,¹ say that Aphrodite gave them prophecy; howsoever, they prophesy with the bast of the lime thus: they split a piece of the bast in three, and prophesy while they twine and untwine it about their fingers.) But whensoever the king of the Scythians falleth sick, he summoneth the three diviners that are held in highest repute; and they prophesy in the manner aforesaid. And oftenest they say that such and such a one (whoever it is that they name) hath sworn falsely by the king's hearth. (Now it is a common custom of the Scythians, when they wish to swear the greatest oath, to swear by the king's hearth.) So the man whom they declare to be perjured is straightway seized and brought. And when he cometh, the diviners charge him, saying that it appeareth by their divination that he hath sworn falsely by the king's hearth, and that therefore the king suffereth. But he denieth that he hath sworn falsely and complaineth bitterly. And when he denieth, the king summoneth twice as many diviners yet. And if they also, when they have looked into their divination, confirm him perjured, they cut off his head forthwith, and the first three diviners cast lots for his goods; but if the second diviners acquit him, other diviners are brought in, and yet again others. And if the greater number acquit the man, it is appointed that the first three diviners must be put to death. And they put them to death in this manner. They fill a cart with sticks and yoke oxen thereto; and having bound the feet of the diviners and made their hands fast behind them and stopped their mouths, they thrust them into the midst of the sticks. Then they set fire thereto, and frighten the oxen and let them go. And often the oxen are burned to death with the diviners; but often also they escape with a scorching, when the pole of the wagon is burned through. In the said manner they burn diviners for other causes also, calling them false prophets. And the king leaveth not the children of

¹ I, 105.

those that he hath put to death, but slayeth all the male offspring; howbeit the female children he harmeth not at all.

And the Scythians make oaths with whomsoever they will in this manner. They pour wine into a great earthen cup and mix with it the blood of those that are taking the oath, having pricked them with an awl or made a small cut upon them with a knife. Then they dip into the cup a fauchion and some arrows and an axe and a dart; and when they have done so, they pronounce many prayers and afterwards drain the cup, both those that are taking the oath and such of their followers as are of most account.

And the burial-places of the kings are in the land of the Gerrhi. There, whensoever the king dieth, they dig a great square pit; and when they have prepared this, they take up the body, which hath meanwhile been covered in wax, and the belly slit open and cleansed, and filled with bruised galingal, incense, parsley-seed, and anise, and thereafter sewn up again; and they bear it on a wagon to another tribe. And whatsoever people receive the body when it is brought to them do as the Royal Scythians do: they cut off a piece of one ear and shave off their hair and make a cut round their arms and scratch their brows and noses and thrust arrows through their left hands. Then the body is carried on the wagon to another of the peoples whom they rule, and those that they have already visited accompany them; and when they have gone the round of them all with the body, they find themselves at the burial-places among the Gerrhi, who dwell the farthest of all their subjects. Then they set the corpse in the tomb on a pallet and plant spears on this side of it and on that, and stretch poles across and roof it over with withes. But in the space that remaineth in the tomb, they strangle and bury one of the concubines and the winebearer, the cook, the groom, the manservant, and the chamberlain, and also horses and golden

basons, (for they use neither silver nor brass,) and a tithe of all his other possessions. And when they have done so, they all heap a great mound, making a contest of it and striving to raise the mound as high as they can. And after the revolution of a year they do thus. They take the fifty best servants that remain; (now these servants are Scythians born, for the kings have no servants bought with money, but those whom the king commandeth serve him;) they take, I say, fifty of these servants, and the fifty finest horses, and strangle them; then they empty and cleanse the bellies and fill them with chaff and sew them up again. And they set up on two stakes a half-wheel turned upwards, and another half-wheel on another two stakes; and in the same fashion they set up many other pairs of them. Then they drive a thick stake lengthwise through the horses to their necks, and mount them on the wheels. And the front wheels support the shoulders of the horses, and the back wheels support the parts of the belly between the thighs; and the fore-legs and the hind-legs hang in the air. And they put bridles and bits on the horses, and draw them down in front and tie them to pegs. Then they mount on each horse one of the fifty youths that were strangled, which they do thus: they drive a straight stake along the backbone of each corpse to the neck, and the part of the stake which projecteth below they fix into a hole bored in the other stake which passeth through the horse. And when they have set these horsemen up around the tomb, they ride away. Thus they bury the kings; but when other Scythians die, their nearest of kin carry them round on carts from friend to friend; and each of the friends receiveth and feasteth the bearers, and offereth unto the dead body all that he offereth to the rest. So for forty days the common people are carried round thus, and afterwards they are buried. But when they have buried them, the Scythians purify themselves on this wise. They wash their heads with soap; and as

for their body they do thus: they set up three pieces of wood leaning one upon another and stretch felt cloths about them; and having drawn these as close together as they can, they put red-hot stones into a vessel inside the tent. Now there groweth in their land hemp, which greatly resembleth flax, except in thickness and height, wherein hemp surpasseth it by far. This hemp groweth wild and is also sown, and the Thracians make from it apparel very like linen; neither could a man who was not exceeding well acquainted therewith distinguish whether the garments are of linen or of hemp, *and he that hath never seen hemp will surely deem the apparel to be of linen.* The Scythians therefore take the seed of this hemp and creep under the felt cloths and cast it on the red-hot stones; and when it is cast thereon it smoketh and sendeth up so great a reek that no vapour-bath in Greece could surpass it. And the Scythians glory in the vapour and howl for joy. And this is what they use for a bath; for they never bathe their body in water. Howbeit the women grind cypress, cedar, and frankincense to powder on a rough stone, mixing a little water therewith, and with this thick paste they plaster their whole body and face, so that a sweet smell cometh upon them, and when they take away the plaster on the morrow, they are clean and bright.

And this people also¹ escheweth strange customs jealously; and they receive not the customs of any nation, least of all the Greeks, as was shewn by Anacharsis and again by Scyles after him. For after Anacharsis had seen many lands and displayed much wisdom in them all, he was returning home to Scythia when he put in at Cyzicus on his way through the Hellespont. And he found the men of Cyzicus observing an exceeding magnificent festival to the Mother of the Gods. Therefore Anacharsis vowed to the Mother of the Gods that if he should return safe

¹ Like the Egyptians, 2, 91.

and sound to his own land, he would sacrifice to her even as he saw the men of Cyzicus doing, and would appoint a festival by night. And when he came to Scythia, he entered the forest of Hylæa, which is near the Racecourse of Achilles and full of every manner of trees; and having entered the forest, Anacharsis performed all the festival of the goddess, holding in his hand a drum and having images fastened to his dress. And a Scythian perceived him doing thus, and went and told it to Saulius the king; and he came thither himself, and when he saw Anacharsis doing these things, he shot an arrow and slew him; and to this day if one enquireth concerning Anacharsis, the Scythians say that they know him not, because he journeyed to Greece and practised strange customs. But as I heard from Tymnes the steward of Ariapithes, he was the uncle of Idanthysus king of Scythia, being the son of Gnurus the son of Lycus the son of Spargapithes. *Now if Anarcharsis was of this house, let him know that he was slain by his own brother; for Idanthysus was the son of Saulius, and Saulius was he that slew Anacharsis.* Howbeit I have heard before now another report, which is told by the Peloponnesians, that Anacharsis was sent by the king of Scythia to learn the wisdom of Greece, and that when he returned he told the king who sent him that all the Greeks were busy with all manner of knowledge, except the Lacedæmonians; yet these alone knew how to listen and to speak wisely. But this report is an idle jest of the Greeks themselves, and assuredly Anacharsis perished as I have said. So Anacharsis fared thus because of his foreign customs and his communication with the Greeks. But a great many years afterward a like thing befell Scyles the son of Ariapithes. For among other children Ariapithes the king of Scythia had one Scyles, who was born of a woman of Istria, not a Scythian. And his mother herself taught him the Greek tongue and characters. Then in process of time Ariapithes was treacher-

ously slain by Spargapithes the king of the Agathyrsi, and Scyles inherited the kingdom and his father's wife, whose name was Opœa. This Opœa was a Scythian woman, and Ariapithes had a son Oricus by her. And when he was king over the Scythians, Scyles took no pleasure at all in the Scythian way of life, but was much more inclined unto Greek manners by reason of the instruction wherewith he had been instructed. And he did thus. He would lead the Scythian army to the city of the Borysthenites, who say that they are from Miletus; and whensoever Scyles came thither, he would leave his army in the suburb and go within the walls himself and cause the gates to be shut. Then he laid aside his Scythian apparel and took Grecian garments. And wearing these he went abroad in the public places; and neither guard nor any other man went with him, but they kept watch at the gates lest any Scythian should see him wearing those garments. And he offered sacrifice to the gods according to the customs of the Greeks and observed the Greek manner of life in all things. But when he had spent a month or more, he put on his Scythian apparel and departed. Thus he did oftentimes; and he builded him an house in Borysthenes, and brought thither a woman of the place to be his wife. But when it was fated that evil should come upon Scyles, it came to pass by this occasion. He conceived the desire to be initiated in the rites of Bacchus; and when he was about to begin the rites, a very great marvel came to pass. In the city of the Borysthenites he had a costly habitation of great extent, which I made mention of a little before, and sphinxes and griffins of white stone were established round about it. On this house God sent a thunderbolt; and it was wholly consumed. But Scyles completed the rites notwithstanding. Now the Scythians revile the Greeks for the worship of Bacchus, saying that it is not reasonable to conceive a god who bringeth men to madness. And when Scyles was initiated in the rites of Bacchus, one of

the Borysthenites hastened without, and came to the Scythians and said: Ye do make mock of us, ye Scythians, because we worship Bacchus and the god possesseth us; but now the same spirit hath possessed your king also, and he worshippeth Bacchus and is made mad by the god. If ye believe me not, follow and I will shew you. Then the chief Scythians followed him; and the Borysthenite brought them up privily and set them on a tower. And when Scyles passed by with the riot and the Scythians saw him worshipping Bacchus, they were sore distressed and went without and declared to the whole army what things they had seen. And thereafter when Scyles rode back home, the Scythians chose to lead them Octamasades his brother, who was a son of Teres' daughter; and they rose up against Scyles, who fled to Thrace, when he heard what was afoot against him and the reason thereof. And Octamasades, having word of this, led forth his power against Thrace; and when he came to the bank of the Ister, the Thracians came to meet him. Howbeit, when they would have joined battle, Sitalces sent to Octamasades and spake thus: What need have we to make trial one of another? Thou art my sister's son and hast my brother. Do thou restore him to me, and I will give up thy brother Scyles to thee; and so thou shalt not bring thy host into jeopardy, nor I mine. Thus ran the message of Sitalces; for the brother of Sitalces, who had fled from him, was with Octamasades. And Octamasades consented thereto, and delivered up to Sitalces his own mother's brother and received his brother Scyles. So Sitalces, having received his brother, led him away; but Octamasades cut off the head of Scyles in that very place. Such heed do the Scythians take to their own customs, and such are the penalties which they lay on those who introduce strange manners.

But I was not able to find out with certainty what is the number of the Scythians; for I heard different reports concerning

it, both that they are exceeding many and also that for Scythians they are few. Yet thus much they shewed me to my face. Between the river Borysthenes and the river Hypanis there is a place whereof the name is Exampæus, which I mentioned a little before,¹ when I said that there is a spring of bitter water there, the waters of which make the Hypanis not fit to drink. In the same place standeth a brasen vessel full six times as great as the bowl at the mouth of the Pontus which Pausanias the son of Cleombrotus set up. But for those that never saw this I will explain it thus: the brasen vessel in Scythia holdeth easily six hundred amphores, and the thickness of it is six finger-breadths. This, according to the people of the place, was made from arrowheads. For one of their kings, whose name was Ariantas, desiring to know how many Scythians there were, commanded them all to bring one arrowhead each; and he threatened with death whosoever should not bring one. And when great store of arrowheads was brought together, he bethought him to make therewith a memorial to leave behind him. Therefore he made with them this same brasen vessel and set it up here at Exampæus. Thus much I heard concerning the number of the Scythians. And the land containeth no marvels, except that it hath by far the greatest rivers in size and in number. Howbeit besides the rivers and the greatness of the plain, it affordeth one thing worthy of admiration, which I will tell of. They shew the footprint of Heracles on a rock beside the river Tyras; it is like a man's footprint, but is two cubits long. Such is this thing; but now I will return to the story which I set out to tell at first.

While Darius was making ready to go against the Scythians, and sending messengers hither and thither commanding some to furnish an army and others to furnish ships and yet others to span

¹ Chapter 52.

the Thracian Bosphorus, Artabanus the son of Hystaspes, who was brother to Darius, besought him by no means to make war upon the Scythians, alleging how difficult they were to come at. But when with good counsel he persuaded him not, he held his peace; and the king, having made all things ready, led out the host from Susa. Then Œobazus, a Persian, besought Darius that one of his three sons, who were all in the army, might be left behind. And he answered and said that because Œobazus was his friend and the request was modest, he would leave all his sons behind. Then Œobazus was exceeding glad and supposed that his sons were freed from service; but Darius commanded those in charge to slay all the sons of Œobazus, and they left them behind where they were slain. And Darius journeying from Susa came to where the bridge was thrown over the Bosphorus in the land of Calchedon. And he got down into a ship, and sailed to the rocks called Cyaneæ, which, as the Greeks say, used formerly to move to and fro. And seated in the temple at the mouth of the Pontus, he surveyed that sea, which is in truth worthy to behold, being of all seas the most marvellous. The length of it is eleven thousand and one hundred stades, and the breadth, at the part where it is broadest, three thousand and three hundred stades. *The mouth of this sea, which is called the Bosphorus, where the bridge was joined, is four stades broad, and the length of it is an hundred and twenty stades. And the Bosphorus extendeth unto the Propontis. And the Propontis, whereof the breadth is five hundred stades and the length one thousand and four hundred, falleth into the Hellespont, which is seven stades in width and four hundred in length. And the Hellespont issueth into the open sea which is called the Ægean.* Now these measures were taken thus. A ship usually travelleth about threescore and ten thousand fathoms in a long day, and threescore thousand in a night. Now from the mouth of the Pontus to the Phasis, (which is the greatest length

of the Pontus,) is a voyage of nine days and eight nights. These days and nights make up an hundred and eleven tens of thousands of fathoms; and in so many fathoms there are eleven thousand and one hundred stades. And from Sindica to Themiscyra on the river Thermodon, (for that is the greatest breadth of the Pontus,) the voyage is three days and two nights. These days and nights make up three hundred and thirty thousand fathoms, that is, three thousand and three hundred stades. Thus hath the Pontus been measured, *and the Bosporus and the Hellespont*, and the size thereof is even as I have said. Moreover it hath a lake issuing into it, which is not much smaller than itself; and the lake is called the Mæotis and the Mother of the Pontus. But when Darius had surveyed the Pontus, he sailed back to the bridge, of which the master-builder was Mandrocles of Samos. And having surveyed the Bosporus also, he set up two pillars of marble beside it; and he engraved in Assyrian upon one of them and in Greek upon the other all the peoples that he had in his army. Now he had in his army all the peoples that he reigned over; and they numbered seven hundred thousand together with the horsemen but apart from the fleet; and six hundred ships were gathered together. These pillars the men of Byzantium afterwards brought into their city and used for the altar of Artemis Orthosia, all except one stone covered with Assyrian letters, which was left by the temple of Dionysus in Byzantium. And as it seemeth to me upon conjecture, the place where Darius spanned the Bosporus is midway between Byzantium and the temple at the mouth.

Then Darius, being pleased with the bridge, bestowed all manner of gifts upon Mandrocles of Samos, who was the master-builder of it. And as a thankoffering for the same Mandrocles made a picture of the whole spanning of the Bosporus and king Darius seated on a solemn throne and his host crossing over; and

when this was painted, he dedicated it in the temple of Hera, and wrote thereon:

When Mandrocles had spanned the Bosphorus with all its fish,
He dedicated a memorial of the bridge to Hera,
Having won a crown for himself and glory for Samos
Because he accomplished it according to the desire of king
Darius.

Such was the memorial of the man who made the bridge. But when Darius had rewarded Mandrocles, he went over into Europe, having charged the Ionians, (for they and the Æolians and the men of Hellespont furnished his fleet,) to enter into the Pontus and sail as far as the river Ister, and when they came to the Ister, to span the river and await him there. So the navy sailed through the Cyaneæ and ran directly for the Ister and sailed up the river two days' voyage from the sea and spanned the neck of the river, where the mouths of the Ister are parted asunder. But Darius crossed the Bosphorus by the bridge, and journeyed through Thrace; and when he came to the springs of the Tearus, he camped there three days. Now the people round about say that the Tearus is the best of rivers for all healing purposes and especially for curing the scab both in men and horses. It hath forty springs all but two, and they flow from the same rock; and some of them are cold and others hot. And the journey thither from the city of Heræum by Perinthus and from Apollonia on the Euxine sea is of the same length; it is two days' journey. And this Tearus issueth into the river Contadesdus, and the Contadesdus into the Agrianes, and the Agrianes into the Hebrus, and this last into the sea by the city of Ænus. But when Darius came to this river and encamped, he was pleased with the river and set up a pillar there also, and inscribed writings thereon, which said thus: The fountain-heads of the river Tearus have

the noblest water of all rivers; and thither came the noblest of all men, even Darius the son of Hystaspes, king of Persia and of all Asia, leading his host against the Scythians. So ran the writing. And Darius set forth from thence and came to another river the name whereof is Artescus, which floweth through the Odrysæ. And when he came to this river, he did thus. He chose a spot, and commanded each man in the army to put one stone in this chosen place as he went by. And the army executed his command, and when he marched away, he left behind there great hills made of these stones. And before he came to the Ister, he conquered the Getæ first, who believe themselves immortal. For whereas the Thracians called Scyrmiadæ and Nipsæi, who possess Salmydessus and dwell above the cities of Apollonia and Mesembria, gave themselves over to Darius without battle, the Getæ, who are the most valiant and righteous of the Thracians, inclined their hearts to stubbornness and were straightway made slaves. Now they believe themselves immortal on this wise: they think that they die not, but that whosoever passeth away goeth unto the god Salmoxis, whom some of them also call Gebeleïzis. And every fourth year they choose one of themselves by lot and send him as a messenger to Salmoxis, telling him whatsoever they have need of at the time. And the manner of sending him is this. Some of them stand holding spears, while others take hold of the hands and the feet of him that is sent to Salmoxis, and swing him up in the air, and cast him upon the points. And if he be thrust through and die, then they deem that the god is gracious to them; but if he die not, they reproach the messenger himself, saying that he is an evil man; and having reviled him, they send another. And they give him the message while he yet liveth. These same Thracians also, when there is thunder and lightning, shoot arrows up into the heavens and threaten their god; for they believe that there is no other god but their own.

But as I learn from the Greeks who dwell in the Hellespont and in the Pontus, this Salmoxis was a man, and a slave in Samos, the slave of Pythagoras the son of Mnesarchus. Then he was made free and having gotten great store of money, returned unto his own land. And he saw that the Thracians lived evilly and were half wild. Therefore Salmoxis, who knew the Ionian manner of life and wiser ways than the Thracians wist of, having had communications with Greeks and moreover with Pythagoras, who was not the least of the wise men of Greece, prepared a hall, wherein he entertained the chief men of the land and feasted them and sought to persuade them that neither he himself nor his guests should die, nor their children after them for ever, but that they would come to a place where they should live for evermore and have all good things. And during the time that he did and spake as I have said, he was making a dwelling beneath the earth. And when the dwelling was finished, he disappeared from among the Thracians and went down into the dwelling beneath the earth and lived there three years. And the Thracians yearned after him and wept for him as dead. But in the fourth year he appeared unto the Thracians, and so the things which Salmoxis had said were made credible to them. Thus they say that he did. And concerning the dwelling beneath the earth I neither believe nor disbelieve them overmuch; but I deem that this Salmoxis was many years earlier than Pythagoras. Howbeit, whether Salmoxis was a man or whether he is some deity peculiar unto the Getæ, I have now done with him. But when this people, that have these customs, had been subdued by the Persians, they accompanied the army.

And when Darius and his army with him came to the Ister, then, after all were gone over, Darius commanded the Ionians and the rest of the navy to break up the bridge and go with him on land. But when the Ionians were about to break up the bridge

and do his commands, Coës the son of Erxander, who was the leader of the men of Mytilene, spake thus unto Darius, having first enquired whether it was his pleasure to receive counsel of any that would offer it: O king, forasmuch as thou art about to go against a country wherein thou shalt see no ploughed field nor any inhabited city, do thou suffer this bridge to stand in its place, and leave those who builded it as guardians thereof. And so our return shall be secure, whether we fare as we desire and find the Scythians or whether we be not able to find them; for that we be put to the worse in battle by the Scythians I never feared, but rather lest some mischief befall us in our wanderings, if we be not able to find them. Now it might be said that I speak thus for mine own sake, that I may remain here; but though I offer thee, O king, the counsel that I find best, I myself will go along with thee and would not consent to be left behind. Then Darius was exceeding pleased with his counsel, and answered him with these words: Lesbian, when I return again to mine own house, do thou without fail appear before me, that I may reward thee for good advice with good deeds. Having spoken thus, he tied three-score knots in a thong, and calling the Ionian tyrants to a conference, said: Ionians, know that I have altered my former resolution concerning the bridge; and now do ye keep this thong, and do thus. As soon as ye see me set off against the Scythians, from that time onward untie one knot each day; and if I come not before the knots are all untied and the threescore days past, then do ye sail away to your own country. But until then I have resolved that ye shall keep the bridge and shew all diligence in preserving and guarding the same. And if ye do thus, ye shall find great favour with me. So spake Darius, and thereafter he set forward.

Now Thrace projecteth farther into the sea than Scythia; and where the coast of Thrace runneth back, there Scythia beginneth and the Ister floweth out eastward into the sea. And now,

beginning from the Ister, I will declare the measurements of the coasts of Scythia. From the Ister the Scythians inhabit along the southern shore as far as the city called Carcinitis. But from thenceforth the same shore, which is a country of many mountains and projecteth into the Pontus, is inhabited by the Tauri as far as the peninsula called Rough, which extendeth into the sea which is toward the east. For two of the four borders of Scythia, as of Attica, touch the sea, the one upon the south and the other upon the east; and the position of the Tauri in Scythia is as if in Attica another people and not the Athenians possessed the foreland of Sunium from Thoricus to Anaphlystus, and this foreland projected farther into the sea. Even thus, if it be possible to liken such small things to great, is Taurica. But for those that have not sailed by those parts of Attica, I will explain it another way: it is as if another people and not the Iapygians were to cut off and inhabit the headland of Iapygia from the haven of Brundisium to Tarentum. (And though I speak but of these two places, there are many others like them, which Taurica also resembleth.) But after Taurica the Scythians inhabit the region above the Tauri along the eastern sea, which is the Cimmerian Bosphorus and lake Mæotis, as far as the river Tanaïs, which issueth into the innermost part of that lake. But on the landward side, beginning from the Ister, Scythia is inclosed by the Agathyrsi first, and then by the Neuri and the Androphagi, and last by the Melanchlæni. So Scythia is a square, whereof two sides touch the sea; and all the sides are equal, both the landward and the seaward. For from the Ister to Borysthenes is ten days' journey, and from Borysthenes to lake Mæotis another ten; and inland from the sea to the Melanchlæni, who dwell above the Scythians, is also twenty days' journey. Now I compute a day's journey at two hundred stades; and so the breadth of Scythia would be four thousand stades, and the length thereof even so many. Such are the dimensions of this land.

Now the Scythians, considering that they were not able alone to repel the host of Darius in open battle, had sent messengers to the people round about them. And the kings of these nations were already met and taking counsel, seeing that a great host was approaching. And those that were met were the kings of the Tauri, the Agathyrsi, the Neuri, the Androphagi, the Melanchlæni, the Geloni, the Budini, and the Sauromatæ. And the TAURI have these customs. They sacrifice to the Maid¹ all the Greeks that are wrecked there or whom they take in their ships; and they sacrifice them in this wise: they offer the first-fruits and then smite them on the head with a club. And some say that they cast the body down from the rock whereon the temple is established and put the head on a stake; but others, though they agree as touching the head, say that the body is not cast down from the cliff but buried. And the Tauri themselves say that this deity unto whom they sacrifice is Iphigenia the daughter of Agamemnon. But to the foes whom they overcome they do thus. They cut off their heads and take them to their houses; then they spit the heads on long staves and set them up on high over the houses, and especially above the chimneys; and they say that these heads are guardians of the whole house over which they hang. And these people live by ravin and war. But the AGATHYRSI live exceeding delicately, and wear much gold. And they have the use of their women in common, that they may be kinsmen one of another, and being all one family may not envy or hate one another. Howbeit in their other customs they are near to the Thracians. But the NEURI have Scythian customs. And a generation before the invasion of Darius they were forced to leave their whole land because of serpents. For their own land produced many serpents, and many more still came down upon them from the deserts beyond, so that being sore afflicted they left their land and dwelt

¹ Artemis.

with the Budini. And these men are like to be sorcerers; for the Scythians and the Greeks who dwell in Scythia say that once each year for a few days every one of the Neuri becometh a wolf and then is restored to his own shape again. This report is not credible to me; nevertheless they relate it, and swear that it is true. But the ANDROPHAGI have the most savage customs of all men, for they neither observe justice nor obey any law. And they are herdsmen, and wear apparel like the Scythian, but have a tongue apart; and they are the only people in these parts that eat the flesh of man. But the MELANCHLÆNI all wear black garments, whence they have their name. And their other customs are Scythian. But the BUDINI, who are a great and mighty people, all have wondrous blue eyes and red hair. And there is a city among them builded of wood, and the name of the city is Gelonus. Each side of the wall is thirty stades long, and it is high and all of wood; and their houses and their temples are of wood also. For there are temples of Grecian gods there, furnished in the Greek fashion with idols and altars and wooden shrines; and they keep a feast of Dionysus every second year and worship the god with revelry. For the GELONI are Greeks in origin, but were driven from the ports and went to live among the Budini; and the tongue that they use is half Scythian and half Greek. But the Budini use not the same tongue as the Geloni, neither is their way of life the same; for the Budini, who were in the land from the beginning, are herdsmen and the only people in these parts who eat head-lice, whereas the Geloni till the earth and eat corn and possess gardens; and they are nothing like them in their countenance or their colour. Nevertheless the Budini are also called Geloni by the Greeks, wherein they are not rightly called. And their land is wholly covered with forests of every kind; and in the largest forest is a great, wide lake, with a marsh and bulrushes about it. And therein they take otters and beavers and other

beasts with square faces, the fur of which is sewn along the edges of their leather jerkins; and the testicles of them are good for healing the womb. But concerning the *SAUROMATÆ* it is reported thus. When the Greeks fought with the Amazons, (whom the Scythians call *Æorpata*, which name signifieth in Greek slayers of men, because they call man *æor* and slay *pata*,) then the Greeks, as the story goes, after they had conquered in the battle by the Thermodon, launched from thence in three ships with all the Amazons that they were able to capture alive. Howbeit, when they were in the midst of the sea, the Amazons arose and cut off the men. And they understood not ships, nor the use of rudders and sails and oars; but after they had cut off the men, they were carried by wind and wave and came to Cremni on lake Mæotis, which is in the country of the free Scythians.¹ There the Amazons landed from the ships and journeyed into the inhabited parts. And first they fell in with a herd of horses grazing, and carried them off; and riding upon the same they spoiled the possessions of the Scythians. And the Scythians were not able to comprehend this thing, for neither the tongue of the Amazons nor their apparel nor their race was known to them, but they marvelled whence they came. Howbeit, deeming them to be men in early manhood, they did battle with them. And after the battle the Scythians got possession of the corpses; and so they learned that they were women. Therefore taking counsel they resolved by no means to slay them any more, but to send unto them as many of the youngest of their men as they supposed the Amazons to be. And they were to encamp nigh unto them, and do whatsoever the Amazons did; and if they pursued them, they were not to fight but to flee before them; and whenever they ceased from pursuing, they were to draw nigh again and encamp. So the Scythians resolved, because they wished to have offspring by them. And the young

¹ See Chapter 20.

men who were sent forth did as they were bidden. And when the Amazons perceived that they meant no harm, they let them alone. So the one camp approached nearer to the other camp day by day. Now the young men, like the Amazons, had naught but their arms and their horses, and lived the same life as they, hunting and spoiling. But the Amazons about midday would do thus. They dispersed themselves, and went some little way apart one from another, in ones and twos, to ease themselves. And when the Scythians perceived it, they also did the same thing. And one of them drew nigh unto one of the women, when she was alone; and she rejected him not, but suffered him to use her. And she could not speak to him, (for they understood not one another,) but made signs with her hand that he should come to the same place the next day and bring another, (signifying that there must be two,) and that she herself would bring another. So the young man, when he returned, told the rest; and the next day he went to the place himself and took another also, and found the Amazon awaiting him there with a second. And when the rest of the young men learned it, they likewise tamed the rest of the Amazons. Then they joined their camps in one and dwelt together, each of them having to wife the same woman that he lay with at first. And the men could not learn the speech of the women, but the women acquired the language of the men. And when they understood one another, the men said to the Amazons: We have parents, and we have also possessions. Now therefore let us not continue any longer in this way of life, but return unto our people and sojourn there; and we will have you and no others for our wives. But they made answer and said: As for us, we could not dwell with your women; for we and they have not the same customs. We shoot with the bow and cast the javelin and ride upon horses, and have not learned the works of women, whereas your women do naught of these things that we have

mentioned, but abide in the wagons and do womanly tasks, neither go they to the chase nor anywhere else at all. Therefore we could not agree with them. Nay, if ye will have us for wives and be reputed righteous, go to your parents and receive the lot and portion of your substance which falleth unto you, and thereafter let us go and dwell by ourselves. And the young men obeyed them. And when they had received that portion of their substance which fell to them, and returned to the Amazons, their wives said thus unto them: We are in fear and dread; for how can we dwell in this country, when we have separated you from your fathers and moreover done much harm to your land? Nay, since ye think fit to have us for your wives, do ye hearken unto us once more. Come, let us arise and depart out of this land, and pass over the river Tanaïs and there dwell. And the young men obeyed them again. And they crossed the Tanaïs and travelled towards the rising sun *three days' journey from the Tanaïs and three days' journey from lake Mæotis towards the north*. And coming to the country where they are established now, they dwelt there. And the women of the Sauromatæ have kept their ancient manner of life ever since: they go forth on horseback to war and to the chase both with their men and without them, and they wear the same apparel as the men. And the Sauromatæ use the Scythian tongue, but speak it corruptly from of old, because the Amazons never learned it perfectly. And their law about marriage is that no maiden may be married until she hath slain an enemy; wherefore divers of them die of old age before they are married, because they cannot satisfy the law.

But when the kings of these nations aforesaid were gathered together, the Scythian messengers came and informed them that the Persian king, having made subject everything in the other continent, had laid a bridge like a yoke on the neck of the Bosphorus and crossed over into their continent; and that having

crossed over and conquered the Thracians, he was now bridging the river Ister because he also coveted the parts beyond. And they said: Therefore ye ought by no means to stand aside and look on while we perish. Let us rather encounter the invader with one accord. But if ye will not do so, then we shall be driven either to forsake our land or to remain and make our peace with him; for what is to become of us, if ye will not help us? Yet shall your burden be none the lighter for that; for the Persian king is not come a whit more against us than against you, neither will he be satisfied when he hath subdued us. And we will tell you a great testimony to our words. If the Persian king were marching against us alone, desiring to take revenge because we formerly brought the Persians into servitude, then he ought to have respected all other nations on his way against our land, and so he would have made it clear that he went against the Scythians and not against the rest; whereas since first he crossed over into this continent, he hath subdued all such as at any time came in his way; wherefore our neighbours, the Getæ, and all other Thracians are now his subjects. When they heard this declaration of the Scythians, the kings of those nations who were gathered together took counsel; and their opinions were divided. The kings of the Geloni, the Budini, and the Sauromatæ with one accord promised to aid the Scythians; but the kings of the Agathyrsi, the Neuri, the Androphagi, the Melanchlæni, and the Tauri gave the Scythians this answer: If it were not yourselves that first wronged the Persians, and began the war, then ye would have seemed to us to speak aright in making your present request; and we should have hearkened and made common cause with you. But as it is, ye invaded their land without our consent and ruled over the Persians as long as God permitted you; and now they are stirred up by the same God to repay you. But as for us, we did these men no harm then, neither shall we now seek to do

the first wrong. Howbeit if the Persian king cometh against our land and beginneth to wrong us, we shall not brook it. But until we see this happen, we shall abide in our own country; for we deem that the Persians are come not against us but against the authors of the wrong.

When these things were reported and the Scythians heard them, they resolved to make no pitched battle, seeing these nations would not be their allies, but to withdraw and ride away before the foe, choking all the wells and springs that they passed by and destroying the grass from off the face of the land. And they divided themselves in twain, and resolved that the Sauro-matæ should join the one company, of which king Scopasis was leader. And these, if the Persians turned towards them, were to retire a day's march ahead of them along lake Mæotis to the river Tanaïs; but if the Persians turned back, they were to pursue. This was the one division; and the road appointed for the same was that which I have described. But the other two divisions of the kingdom, the largest, of which Idanthyrus was king, and the third, of which Taxacis was king, were to unite and join with the Geloni and the Budini. And they also were to retire before the Persians a day's journey ahead, withdrawing and doing as had been resolved. And firstly they were to retire towards the countries of those that had refused to succour them, to the end that, since they would not undertake the war against the Persians willingly, the war might be brought upon them against their will. But thereafter they were to return to their own land and attack the Persians, if it should seem good to them after taking counsel. So resolved, the Scythians went to encounter the host of Darius, sending out the best horsemen as spies to find them out. But all the wagons in which their children and wives lived, and all their herds, except those that they kept back to suffice for their own sustenance, they sent on before, commanding them to journey

directly northward. So these rode on before; but the Scythian horsemen, when they found the Persians about three days' journey distant from the Ister, encamped a day's journey in front of them and levelled to the ground everything that grew on the face of the earth. But when the Persians saw the Scythian horsemen appear, they followed at their heels; and they retired continually. Then the Persians, turning towards the first of the three divisions, pursued them eastward to the Tanais. And when they crossed the river, the Persians also crossed after them and pursued, until they had passed through all the land of the Sauromatæ and were come to the land of the Budini. Now while the Persians went through the land of the Scythians and of the Sauromatæ, they could do no damage, *because the land was barren*; but after they entered into the country of the Budini, they came upon the fenced city of wood, which the Budini had forsaken and left it empty of all things; and they burned it. And having done this, they followed ever onward at their heels, until having traversed that country also they came to the wilderness. This wilderness, which lieth beyond the land of the Budini, is not inhabited of any men, and is seven days' journey across. And beyond the wilderness dwell the Thyssagetæ, from whose country four great rivers flow *through the Mæotæ* and issue into the lake called Mæotis. And these rivers have these names: Lycus, Oarus, Tanais, and Hyrgis. Now when Darius came to the wilderness, he ceased from the pursuit and established his army by the river Oarus. And having done so, he builded eight mighty strongholds, each about threescore stades distant from the next, the ruins of which were preserved even unto my day. And while he was thus employed, the Scythians whom he was pursuing fetched a compass through the regions beyond and returned into Scythia. But when they vanished altogether and shewed themselves no more, Darius left his strongholds half finished and turned back and went towards the west,

deeming that these were all the Scythians and that they were fleeing towards the west. And he led his army with all speed; and when he came to Scythia, he fell in with the other two divisions of the Scythians, and pursued them, while they withdrew a day's journey ahead of him. And as Darius ceased not to come on, the Scythians according to their resolution fled before him into the countries of those that had refused to succour them. And first they came into the land of the Melanchlæni. And when the Scythians and the Persians had fallen upon these and put them in a turmoil, the Scythians led the way to the country of the Androphagi; and after they also were put to confusion, they proceeded against the country of the Neuri; and when they likewise were confounded, the Scythians, as they fled before the Persians, came to the Agathyrsi. But when the Agathyrsi saw their neighbours put to flight and thrown into confusion by the Scythians, then before the Scythians invaded them they sent a herald and forbade the Scythians to set foot upon their borders, proclaiming that if they assayed to invade them, the Scythians would have to do battle with the Agathyrsi first. Having made this proclamation, the Agathyrsi proceeded to their borders, meaning to withstand the invaders, whereas the Melanchlæni, the Androphagi, and the Neuri had not thought to resist when the Persians invaded them with the Scythians, but were amazed and forgot their threat and fled northwards to the desert. So the Scythians, when the Agathyrsi forbade them to enter, went no farther but guided the Persians from the land of the Neuri back into their own land. But when this continued for long and ceased not, Darius sent an horseman to Idanthysus the king of the Scythians, and spake thus: In heaven's name, fellow, why dost thou always flee, whenas thou mightest do one of two things? If thou deemest thyself sufficient to encounter my power, then stray no more, but stand and fight; but if thou confessest thyself the weaker, then

even so do thou cease from flight and bring gifts of earth and water to thy master and come to speak with me. Then Idanthysus, the king of the Scythians, answered and said: Thus it is with me, O Persian: I never before fled from any man for fear, nor do I flee from thee now; neither have I done aught different from that which I was wont to do in peace. And I will tell thee why I do not fight with thee at once. We have neither cities that we fear may be taken nor trees that we fear may be cut down, so that we should the sooner meet you in battle. But if ye must in any case do battle without delay, there are the tombs of our fathers. Come, find these and try to make havoc of them, and then ye shall know whether we will fight with you for our fathers' tombs or whether we will not. But until then, unless the fancy taketh us, we will not join battle with thee. As touching battle, then, let thus much be said; but my masters I hold to be Zeus my forefather and Hestia the queen of the Scythians, these and no others. And instead of gifts of earth and water, I will send thee such gifts as it is fitting that thou shouldest receive. And as for thy saying that thou art my master, I bid thee howl. But when the messenger was gone to bear this answer to Darius, the Scythian kings were filled with wrath to hear the word master; and they sent the division in which were the Sauromatæ, over which Scopasis was chief, commanding them to commune with the Ionians who were keeping the bridge over the Ister. But those that remained behind resolved to lead the Persians astray no more, but to fall on them whensoever they were at meat. Therefore when they espied the army of Darius at meat, they did as they had determined. And the Scythian horsemen always put the Persian horsemen to flight; and the Persian horsemen in flight took refuge with the foot-soldiers, who went to their aid. But when the Scythians had driven the horsemen in confusion to the camp, they turned back for fear of the foot-soldiers. And they

made the same manner of assaults by night also. But a strange thing that I will tell of aided the Persians and hindered the Scythians when they fell upon the camp of Darius. Scythia produceth neither ass nor mule, as I have declared before,¹ nor are there any asses or mules in all Scythia because of the cold. Therefore the asses confounded the horses of the Scythians by their braying. Often, as they were assailing the Persians, the horses hearing the cry of the asses were confounded and turned back in great astonishment, pricking their ears, because they had never heard such a cry before nor seen such a shape. This therefore gave the Persians some advantage in the war. But when the Scythians saw that the Persians were in consternation, then to the end that they might remain longer in Scythia and so be distressed by the lack of all necessities, they did thus. They would leave a portion of their own herds behind with the keepers and ride away themselves to another place. Then the Persians would come and take the herds, and having taken them would be lifted up by what they had done. But when the same thing often came to pass, Darius was in a great strait at last, and the Scythian kings perceiving it sent a messenger who bare as gifts to Darius a bird, a mouse, a frog, and five arrows. And the Persians enquired of him that bare the gifts what was the meaning of them. But he said that no other charge had been laid on him but to give them the gifts and depart in haste; and he bade the Persians interpret the gifts for themselves, if they were wise. When they heard this, the Persians took counsel. And the opinion of Darius was that the Scythians were giving him earth and water and their own submission; for he interpreted the gifts thus, that the mouse liveth in the earth, eating corn as men do, and the frog liveth in the water, and a bird is like a horse in swiftness, and the arrows were the strength of the Scythians, which they were surrendering. But when Darius had declared

¹ Chapter 28.

this opinion, Gobryes, one of the seven who put down the magus, opposed it, interpreting the gifts to mean this: O Persians, if ye become not birds and fly up into the heavens, or mice and descend beneath the earth, or frogs and leap into the lakes, ye shall not return home again, being smitten by these shafts. But while the Persians sought to expound the gifts, the division of the Scythians which formerly had been appointed to flee along lake Mæotis but was now sent to the Ister to commune with the Ionians, came to the bridge and spake thus: Ionians, we have come to bring you your freedom, if ye will only hearken. We hear that Darius charged you to keep the bridge for sixty days only, but if he came not in that time, to depart unto your country. Now therefore ye shall be without reproach both from us and from him, if ye will do thus: abide here for the appointed number of days, and thereafter depart. And when the Ionians promised to do this, the Scythians hastened back with all speed. But after the gifts had been sent to Darius, the Scythians who remained behind drew out for battle against the Persians with foot and horse. But when they were set in array, a hare leaped up in their midst; and as each company of them saw the hare, they chased it. And when the Scythians were shouting and in turmoil, Darius enquired what it was that had disturbed the enemy. And when he heard that they were chasing the hare, he said unto those to whom he was wont to speak at other times: These men do much despise us; and now it is clear to me that Gobryes spake aright concerning the gifts of the Scythians. Therefore seeing that I am now of the same opinion, good counsel is needed, that our journey back may be accomplished safely. Then Gobryes answered and said: O king, I knew even by report how difficult these men were to come at, and when I came here I was sure of it, when I saw how they made mock of us. Now therefore it seemeth me good that as soon as night cometh on we should kindle the camp-fires as we are wont to do at other times,

and then depart, having tied all the asses and left behind upon some pretext the soldiers that are least fit for enduring hardship, before the Scythians go to the Ister to break up the bridge or the Ionians bethink them of something that may destroy us. Thus Gobryes counselled. And thereafter, when it was night, Darius followed his advice. He tied all the asses and left behind in the camp all the men who were sick and whose loss was of least account. The asses he left behind that they might bray; and the men were left behind because of their feebleness, but on this pretence, that he purposed to fall upon the Scythians with the sound part of his army, and meanwhile they were to keep the camp. And when he had given this reason to those that were left behind, and had kindled the camp-fires, he hastened with all speed to the Ister. And the asses brayed all the more when they were deserted by the multitude, and the Scythians hearing the asses deemed that assuredly the Persians were in the same place as before. But when it was day, the Persians who remained behind perceived that they had been betrayed by Darius; and they surrendered themselves to the Scythians and told them what had befallen. And when they heard it, all three divisions of the Scythians and the Sauromatæ, the Budini and the Geloni united together and pursued the Persians with all speed towards the Ister. But inasmuch as the greater part of the Persian host went on foot and knew not the ways because there were no roads cut, whereas the Scythian host rode on horseback and knew the shortest ways, they went clear of each other, and the Scythians came to the bridge long before the Persians. And when they saw that the Persians were not yet come, they said to the Ionians who were in the ships: Ionians, the whole number of days is now past, and lo, ye do not rightly in remaining here. Hitherto ye have remained for fear; but now ye may break up the causeway and depart with all speed, rejoicing in your freedom and giving thanks to God and to the Scythians.

But as for your former master, we will so serve him that he shall never make war upon any nation again. Then the Ionians took counsel. And the opinion of Miltiades the Athenian, who was leader and tyrant of the men from the Chersonesus in the Hellespont, was that they should obey the Scythians and make Ionia free. But Histæus of Miletus opposed this opinion, saying that each of them was now tyrant of a city thanks to Darius, and that if the power of Darius should be put down he would not be able to rule over Miletus neither would any other of them be able to rule over any city; for every city would desire to be governed by the people rather than by a tyrant. And when Histæus declared this opinion, straightway they all inclined thereunto, whereas before they had assented unto the opinion of Miltiades. And these were the men held in account by the king who gave their voice: the tyrants of the men of Hellespont, to wit, Daphnis of Abydus, Hippoclus of Lampsacus, Herophantus of Parium, Metrodorus of Proconnesus, Aristagoras of Cyzicus, and Ariston of Byzantium; these were from the Hellespont, and from Ionia came Strattis of Chios, Æaces of Samos, Laodamas of Phocæa, and Histæus of Miletus, who declared the opinion opposite to that of Miltiades; but the only notable Æolian present was Aristagoras of Cyme. Now when they had embraced the opinion of Histæus, they resolved further to do and to say these things: they would break up the end of the bridge towards the Scythians to the length of a bowshot, so that they might seem to be doing something when they were doing nothing, and also lest the Scythians should force their way across the Ister by the bridge; and while they broke up the part of the bridge towards Scythia, they would say that they purposed to perform all that the Scythians desired. Thus they resolved in accordance with the opinion of Histæus. Then Histæus was chosen from among them all, and made answer, saying: Scythians, ye have come in season with good tidings; and even as the benefit

that ye do us is well afoot, so also our service towards you is duly performed; for as ye see, we are breaking up the causeway and shall do everything in our power to be free. Howbeit, while we are so doing, your part is to seek the Persians, and having found them to take vengeance on them as they deserve, both for our own sake and for yours. Then the Scythians believed the Ionians a second time, and turned back to seek the Persians. And they clean missed their path. And the Scythians themselves were the cause of this, inasmuch as they had destroyed the pastures for horses in those parts and had choked the wells; for if they had not done so, they might have easily found the Persians if they wished; but now they were foiled by that very device which they had deemed most cunning. For the Scythians sought their adversaries up and down the parts of their land where there was water, and grass for the horses, deeming that the Persians also would retreat that way, whereas the Persians kept to their own former path and so with difficulty found the crossing. And arriving by night and finding the bridge broken, they fell into utter terror, fearing that the Ionians had abandoned them. But there was an Egyptian with Darius who had the loudest voice of all men. This fellow Darius commanded to stand on the brink of the Ister and call to Histiaëus of Miletus. And he did so; and Histiaëus answered at the first call, and set all the ships a-work to bring the army over, and joined the bridge again. Thus the Persians escaped, and the Scythians who were seeking them missed them a second time. And the Scythians judge the Ionians to be the basest and unmanliest of all nations as freemen; but accounting of them as bondmen, they say that they are the most faithful servants and the least inclined to run away. Such reproach is cast on the Ionians by the Scythians.

But Darius journeyed through Thrace and came to Sestus in the Chersonesus; and from thence he himself crossed over to Asia

in the ships, but left in Europe a Persian captain called Megabazus, on whom Darius once conferred honour by a thing that he said in Persia. Darius was minded to eat pomegranates; and as soon as he opened the first pomegranate, his brother Artabanus asked him what thing he would wish to have in as great number as the seeds of the pomegranate. And Darius said that he would wish to have that number of Megabazuses. By this saying Darius had honoured him in Persia; but at that time he left him behind as captain with fourscore thousand of his own army. The same Megabazus left an undying memorial of himself among the men of Hellespont in this saying. When he was in Byzantium, he heard that the men of Calchedon had settled in their land seventeen years before the men of Byzantium; and when he heard it, he said that the men of Calchedon must have been blind at that time; for if they had not been blind, they would not have chosen the worse place to dwell in, when the better was at hand. So this Megabazus was now left behind in the land of Hellespont as captain; and he subdued all such as would not give themselves up to the Mede.

But at the same time that Megabazus did thus, another great host was going against Libya for a reason that I will expound when I have narrated the following. The grandchildren of the mariners of the Argo were driven out of Lemnos by the Pelasgians who ravished the Athenian women from Brauron;¹ and when they were driven out by them, they departed and sailed to Lacedæmon, where they sat down upon Taygetus and kindled fire. And when the Lacedæmonians saw this, they sent a messenger to enquire who they were and whence they came. And when the messenger asked them, they told him that they were Minyæ and sprung from the heroes who sailed in the Argo, who begat them when they touched at Lemnos. Then the Lacedæmonians, having heard the genealogy of the Minyæ, sent a second

¹ 6, 138.

time and asked what they wanted, that they had come and kindled fire in the land. And they said that they had been cast out by the Pelasgians and had come to their forefathers, as they had every right to do; and they wanted to live with them and have a share in the land and the offices of the state. And the Lacedæmonians resolved to receive the Minyæ on the conditions that they desired. (Now they were chiefly moved so to do because the Tyndaridæ¹ had voyaged in the Argo.) So they received the Minyæ, and gave them a share of the land, and divided them among the tribes. And they straightway made marriages, and betrothed the women that they brought with them from Lemnos unto others. But after no long time was past, the Minyæ suddenly grew insolent, demanding a share of the kingship and doing other things that were not right. Therefore the Lacedæmonians resolved to slay them; and they seized them and cast them into prison. (Now whomsoever the Lacedæmonians slay, they slay by night and never by day.) And when they were about to put them to death, the wives of the Minyæ, who were Laconian women and daughters of the chief Spartans, requested to enter into the prison and commune each with her own husband. And they suffered them so to do, not deeming that any deceit would be practised by them. But when they went in, they did thus: they gave the men all their own apparel, and themselves took the apparel of the men. Then the Minyæ, having put on the women's apparel, went out as though they were women; and when they had escaped in this manner, they sat down upon Taÿgetus again. Now at this very time Theras the son of Autesion the son of Tisamenus the son of Thersander the son of Polynices was setting forth from Lacedæmon to found a colony. Theras was a Cadmean by race and brother to the mother of Aristodemus' two sons Eurysthenes and Procles. And while these sons were yet infants,

¹ Castor and Pollux, the Spartan heroes.

Theras had the oversight of the Spartan kingdom. But when his sister's sons were grown up and had received the rule, Theras thought not fit to be ruled by others after he had tasted rule himself; and he said that he would not remain in Lacedæmon but would sail away to his kinsmen. For in the island now called Thera, which was formerly Callista, there were descendants of Membliaŕaüs the son of Pœcilaüs the Phœnician; for when Cadmus the son of Agenor was seeking Europa, he landed on the island which is now called Thera; and whether because the country pleased him or because he had some other reason for desiring to do so, he left behind in the island his own kinsman Membliaŕaüs and other Phœnicians. And they inhabited the island under the name of Callista for eight generations of men, until Theras came from Lacedæmon. It was to join with these people that Theras was setting forth with a multitude chosen from all the tribes, meaning to dwell with them and not to drive them out; for he stoutly maintained his kinship with them. And after the Minyæ escaped from prison and sat down upon Taÿgetus, then, when the Lacedæmonians were counselling to destroy them, Theras requested that there might be no bloodshed, and promised that he would take them out of the land himself. And when the Lacedæmonians consented, Theras sailed to the descendants of Membliaŕaüs with three vessels of thirty oars, taking with him not all the Minyæ but only a few; for the most part betook themselves to the Paroreatæ and the Caucones, and having driven them from the land divided themselves into six parts and builded there the cities of Lepreum, Macistus, Phrixæ, Pyrgus, Epium, and Nudium, of which the Elians in my time destroyed the greater number. But the island was called Thera after Theras who settled there. And because the son of Theras refused to sail with him, therefore Theras said that he would leave him behind as a sheep among wolves; and from this saying

the young man was given the name *Œolycus*,¹ and it stuck to him. And the son of *Œolycus* was *Ægeus*, after whom are named the *Ægidæ*, a great tribe in Sparta. And the offspring of the men of this tribe would never live. So at the bidding of an oracle they established a temple to the *Erinyes*² of *Laïus* and *Œdipus*; and thereafter their children lived. *The same thing also befell the descendants of these men in Thera.*

Thus far the Lacedæmonians and the men of Thera both agree. But henceforth only the men of Thera report that it came to pass thus. Grinnus the son of *Æsanius*, who was of the seed of this Theras and king of the island of Thera, came to Delphi with great sacrifices from his city; and among other citizens that went with him was Battus the son of Polymnestus, a Euphemid by race and one of the Minyæ. And when Grinnus the king of Thera was enquiring about other things, the Pythia answered that he must found a city in Libya. But he answered and said: O Lord, I am now too old and weary to set forth from home. Do thou command some one of these that are younger to do this thing. And so saying he pointed to Battus. Thus much was said at that time; but afterwards, when they went away, they took no heed to the oracle, for they knew not what part of the earth Libya was in, neither durst they send a colony to a place unknown. And for seven years after that there was no rain in Thera; and during that time all the trees that they had in the island save one were shrivelled up. And when the people of Thera enquired of the oracle, the Pythia put them in mind of the colony to Libya. And seeing there was no other remedy for their trouble, they sent messengers to Crete to learn if any Cretan or any stranger that dwelt there had ever been to Libya. And as they wandered round the island, they came to the city of Itanus; and there they met with a certain fisher of purple, whose name was Corobius,

¹ From *oîs*, sheep and *lycus*, wolf.

² Furies, demon avengers.

who said that he was once driven from his course by winds and came to the island of Platea in Libya. So they hired this man and took him to Thera. And from Thera a few sailed first to spy out the land; and when Corobius had conducted them to this island of Platea, they left him behind there with victuals for a certain number of months, and sailed away with all speed themselves to bring tidings of the island to the people of Thera. But when they continued absent longer than was appointed, all that Corobius had was used up. Then a Samian ship sailing to Egypt, the master of which was Colæus, was driven from its course to Platea. And when the Samians learned the whole story from Corobius, they left behind with him victuals for a year, and themselves launched from the island and sailed away desiring to reach Egypt. Howbeit they were borne away by a gale from the east, and because the wind abated not, they passed through the Pillars of Heracles and came by heaven's guidance to Tartessus. This port was not used at all at that time; wherefore when these men returned home, they made the greatest profit from their lading of all the Greeks that we know of with certainty, except Sostratus the son of Laodamas of Ægina, with whom it is not possible for any other man to contend. But the Samians set apart six talents, the tenth part of their gains, and made a vessel of brass in the shape of an Æolic bowl, with a row of dragon-heads set round about it; and they dedicated it in the temple of Hera, and set thereunder to support it three brasen statues seven cubits high, kneeling upon their knees. And the men of Cyrene and of Thera were first knit with the men of Samos in strong friendship by reason of this deed. Howbeit, when the men of Thera, who left Corobius behind on the island of Platea, came home, they brought tidings that they had established themselves on an island over against Libya. And the people of Thera resolved that an hundred men should go in all from their seven villages, brother chosen from brother by

lot; and that their leader and their king should be Battus. So they sent two vessels of fifty oars to Platea.

Thus far the people of Thera alone are my authority. But for the rest of the story the people of Cyrene agree with them. Howbeit they in no wise agree with the men of Thera as touching Battus, of whom they say thus. There is a city Oaxus in Crete, and Etearchus was king there. And having a motherless daughter, whose name was Phronima, he married another woman to be her step-mother. But the second wife made up her mind to be a step-mother to Phronima in very truth, causing trouble for her and imagining against her all manner of mischief; and at last she charged her with evil living and persuaded her husband that it was so. And being convinced by his wife, he imagined an unholy deed against his daughter. In Oaxus there was a certain Themison of Thera, a merchant. This man Etearchus made his friend, and had him swear to do him whatsoever service he should require. And after he had made him swear, he brought his daughter and delivered her unto him, and bade him take her away and cast her into the sea. But Themison was incensed at the deceit of the oath, and renounced his friendship, and did thus. He took the maiden and sailed away; and when he was in the midst of the sea, then, to be free from the oath which Etearchus had made him swear, he bound her fast with cords and let her down into the sea; then he drew her up again and came to Thera. And thereafter Polymnestus, a man of reputation in Thera, took Phronima and had her for a concubine. And as time went by, there was born unto him a son that lisped and had an impediment in his speech. And as the men of Thera and Cyrene assert, the name Battus was given unto him. Howbeit, as I deem, his name was not this and he was not named Battus until after he went to Libya, having taken this surname from the oracle that came to him in Delphi and from the authority which he got; for the Libyans call a king

battus. And because of this I deem that the Pythia in her prophecy named him in the Libyan tongue, knowing that he would be king in Libya; for when he grew up, he went to Delphi to ask about his voice, and the Pythia answered his question thus:

Battus, thou camest for a voice, but the lord Phœbus Apollo
Sendeth thee to found a city in Libya, which giveth good
pasture to sheep.

This was as though she had said in Greek: O king, thou camest for a voice. But he answered and said: Lord, I came to thee to enquire concerning my voice; but thou hast answered me things which are not possible, commanding me to lead a colony to Libya. What power have I to do this thing, and where are my men? So saying he persuaded not the Pythia to give him another answer; but when she prophesied to him in the same wise as before, Battus left the oracle while it yet spake and returned to Thera. But afterwards continual misfortune befell Battus himself and the rest of the people of Thera. And not understanding the cause of their troubles, they sent to Delphi to ask about their present woes. And the Pythia answered them that they should fare better if they would go with Battus and found Cyrene in Libya. Then the people of Thera sent Battus out with two vessels of fifty oars. And when these men had sailed to Libya, they returned to Thera again, because they knew not what else to do. But as they came to land, the men of Thera cast stones at them and would not suffer them to put in, but bade them sail back again. So they sailed back again perforce, and builded a city on an island lying over against Libya, the name of which, as I have declared before, is Platea. And it is said that this island was as large as the city of Cyrene is now.

There they dwelt for two years. But because no good befell

them, they left one of their number behind and sailed back to Delphi. And when they came to the oracle, they made enquiry, saying that they dwelt in Libya and yet fared no better for their dwelling there. But the Pythia answered and said unto them:

If thou knowest Libya, which giveth good pasture to sheep,
better than I,
Though I have been thither and thou hast not, then I greatly
admire thy wisdom.

When they heard this, Battus and his men sailed back again; for the god would not hold them quit of the colony, until they came to Libya itself. So they came to the island and took the man whom they had left, and builded a city in Libya itself in a place over against the island. The name of this place was Aziris, and it is enclosed on both sides by exceeding fair valleys and a river floweth by it upon the one hand. In this place they dwelt for six years; but in the seventh year the Libyans persuaded them to leave it, promising to lead them to a better place. So they removed from thence, and the Libyans led them towards the west. And in order that the Greeks might not see the finest part of the country when they passed through it, they so computed the time as to lead them past by night. (Now the name of this part is Irasa.) But having brought them to a fountain called the fountain of Apollo, they said: Here, O Greeks, ye may fitly dwell, for in this place there is a hole in the heavens. So during the lifetime of Battus the founder, who ruled forty years, and of Arcesilatis his son, who ruled sixteen years, Cyrene was inhabited by even so many persons as set forth to the colony in the beginning; but in the days of the third king, who was called Battus the happy, the Pythia by an oracle stirred up all Greeks to sail thither, and dwell in Libya with the men of Cyrene; for the men of Cyrene invited

them to a parcelling of the land. And the Pythia spake on this wise:

Whosoever shall come to delightful Libya after the land is
parcelled,

I say it shall repent him in later time.

But when a great multitude was gathered together in Cyrene, the neighbouring Libyans and their king, whose name was Adicran, lost much of their land; and seeing they were deprived of their country and despitefully intreated by the men of Cyrene, they sent to Egypt and gave themselves to Apries the king of Egypt. And he gathered a great host of Egyptians and sent it against Cyrene. But the men of Cyrene went out to the place called Irasa and the well of Theste, and encountered the Egyptians, and prevailed in the encounter; for the Egyptians, not having made trial of Greeks before, were negligent, and therefore they were so utterly destroyed that only a few of them returned home to Egypt. Then the Egyptians, holding Apries to blame for this, rebelled against him. But this Battus had a son called Arcesilaüs; who, when he was made king, first quarrelled with his own brothers, till they left him and departed to another region of Libya and builded a city of their own, which then as now was called Barca. And while they were building it, they sought to cause the Libyans to rebel against the men of Cyrene. Then Arcesilaüs made war against those Libyans who hearkened unto them and rebelled; and they departed for fear of him, and fled unto the Libyans to the eastward. And Arcesilaüs followed the fugitives, until, when he had pursued them as far as Leucon, the Libyans resolved to fall upon him. And they joined battle with the men of Cyrene, and so overcame them that seven thousand warriors of Cyrene fell in that place. And after this calamity, when Arcesilaüs was sick and had drunk a potion, Learchus his

brother strangled him; but the wife of Arcesilaüs, whose name was Eryxo, slew Learchus by treachery. So the kingdom was inherited by Arcesilaüs' son, Battus, who was halt and not sound of foot. And because of the misfortunes which had befallen them, the men of Cyrene sent to Delphi to enquire in what way they should order their state so as to be best governed. And the Pythia commanded them to bring a man from Mantinea in Arcadia to set them right. So the men of Cyrene asked for such a man, and the people of Mantinea gave them the person that had most reputation among their citizens, whose name was Demonax. This man came to Cyrene; and when he had learned each particular, he divided them into three tribes, portioning them thus: he made one division of the men of Thera and their neighbours, and another of the men of the Peloponnese and Crete, and a third of all the people of the isles; and moreover, having separated special lands and priesthoods for Battus the king, he threw open to the common people all the rest that had formerly belonged to the kings. So in the days of this Battus it continued thus; but in the days of Arcesilaüs his son there arose much confusion about the offices. For Arcesilaüs the son of Battus the halt and of Pheretima said that he would not abide by the ordinances of Demonax of Mantinea, and he demanded the rights of his forefathers. Then in the strife he was put to the worse and fled to Samos; but his mother fled to Salamis in Cyprus. And at that time Salamis was ruled by Evelthon, who dedicated the marvellous censer in the treasure-house of the Corinthians at Delphi. So Pheretima came to Evelthon, and asked for an army to put their party back in Cyrene. And Evelthon offered her everything but an army; and she received whatsoever he offered, but said that though it was good, there was one thing better, to give her the army that she asked for. And because she said this about every gift, the last gift that Evelthon sent her was a golden spindle and distaff, with wool

thereon. And when Pheretima again said the same thing about this, Evelthon answered that such were the gifts that he gave to women, and not armies. But meanwhile Arcesilaüs in Samos gathered together every man that he was able, by a promise of parcelling the land. And when a great army was assembled, Arcesilaüs set forth to Delphi, to enquire of the oracle concerning his return. And the Pythia answered him thus: Loxias granteth you to rule over Cyrene as far as four Batti and four Arcesilaï, eight generations of men; but he warneth you not to essay to rule longer. Howbeit, when thou returnest to thine own land, be thou gentle. And if thou find the oven full of jars, bake not the jars, but send them away with a prosperous wind; yet if thou bake them, enter not into the land encircled by water; else thou shalt die, thou and the bull that is fairest. Thus the Pythia answered Arcesilaüs. And he took the men from Samos, and returned to Cyrene; but having gotten the mastery, he remembered not the oracle but required satisfaction of his adversaries for his exile. And some of them departed out of the land altogether; but others Arcesilaüs seized and sent to Cyprus, that they might perish. These were driven from their course unto Cnidus, and the people of Cnidus delivered them and sent them to Thera; but divers other men of Cyrene fled unto a great tower, and Arcesilaüs heaped wood around it and burnt them. Then perceiving, when it was too late, that this was what the oracle meant, when the Pythia forbade him, if he found the jars in the oven, to bake them, he avoided the city of Cyrene of his own accord, because he feared the death which was prophesied and deemed that Cyrene was the land encircled by water. Now he had to wife a kinswoman of his own, who was daughter of the king of Barca, whose name was Alazir. To this man he went, and as he was walking abroad in the city, certain men of Barca and divers exiles from Cyrene saw him and slew him, and his wife's father, Alazir,

also. So Arcesilaüs missed the meaning of the oracle and fulfilled his own fate, whether he would or not. But as long as Arcesilaüs abode in Barca, having wrought his own harm, his mother Pheretima possessed her son's rights in Cyrene, sitting in the council and performing all the other offices. Howbeit, when she knew that her son was slain in Barca, she departed and fled to Egypt, because there were certain services done by Arcesilaüs to Cambyses the son of Cyrus; for it was this Arcesilaüs who gave Cyrene to Cambyses and appointed tribute to be paid. So when she came to Egypt, Pheretima supplicated Aryandes, requesting him to avenge her; and she alleged that her son was slain because of his love for the Medes. This Aryandes had been appointed governor of Egypt by Cambyses. And in after time he perished by seeking to make himself equal to Darius; for when he heard and saw that Darius desired greatly to leave for a memorial of himself some thing that had not been wrought by any other monarch, he imitated him, until he received his reward. For when Darius struck the purest gold coins, refining the metal unto the uttermost, Aryandes as ruler of Egypt did the same in silver; and the Aryandic is still the purest silver coin to this day. But when Darius saw that he did so, he brought some other charge against him, and put him to death. Howbeit, this Aryandes at that time took compassion on Pheretima and gave her the whole army of Egypt, both the foot-soldiers and the navy; and he appointed Amasis, who was a Maraphian, to be chief of the foot-soldiers, and Badras, who was of the race of the Pasargadæ, to be chief of the navy. And before he sent the army forth, Aryandes sent a messenger to Barca, to enquire who it was that slew Arcesilaüs. But the men of Barca all made themselves answerable, because they had suffered many wrongs at his hand. So when Aryandes learned this, he sent the army forth with Pheretima. Howbeit this charge was but a cloak and a pretence; for, as I deem, the army was sent

to subdue Libya. Now there are many tribes of Libyans of all kinds; and some few of them were subject to the king, but the more part cared nothing for Darius.

The Libyans dwell in this order. Beginning from Egypt, the first of the Libyans are the ADYRMACHIDÆ, who use Egyptian customs for the most part, but wear the same apparel as the other Libyans. And their women wear an ornament of brass about either leg; and the hair of their heads groweth long; and when they catch their lice, each woman biteth her own in revenge before she casteth them away. They are the only Libyans who do this thing, or who display to the king the maidens that are about to be married; and whichsoever is acceptable to the king, is deprived of her maidenhood by him. These Adyrmachidæ extend from Egypt as far as the haven named Plynus. But next to them are the GILIGAMÆ, who possess the country towards the west as far as the island of Aphrodisias. And in the region between lieth the island of Platea, which the men of Cyrene inhabited; and on the mainland, the haven of Menelaüs, and Aziris, where the men of Cyrene once dwelt. And the *silphium*¹ also beginneth here, and extendeth from the island of Platea even to the mouth of the Syrtis. This tribe useth the same customs as the rest. But next to the Giligamæ towards the west are the ASBYSTÆ. These dwell above Cyrene, but extend not to the sea, because the region by the sea is inhabited by the men of Cyrene. And they drive four-horse chariots not least but most of all the Libyans; and in the greater part of their customs they study to imitate those of the men of Cyrene. But next to the Asbystæ towards the west are the AUSCHISÆ. These dwell above Barca, and they extend to the sea near Euesperides. And in the midst of the country of the Auschisæ dwell the BACALES, a small people that extendeth to the sea by Tauchira, a city in the land of Barca. These use the same cus-

¹ *Asa fætida.*

toms as the people above Cyrene. But next to these Auschisæ towards the west are the NASAMONES, a great people, who in summer leave their flocks by the sea, and go up to a place called Augila, to gather the fruit of the palm-trees, which are many and large and all bear dates. And when they catch locusts, they dry them in the sun and pound them, and then sprinkle them on milk and drink it. And they are accustomed to have many wives each, but they have the use of them in common, in the same manner as the Massagetæ;¹ for they set up a staff whensoever they lie with them. And when a Nasamonian marrieth for the first time, it is a custom that on the first night the bride should lie with all the guests in turn; and after each of them hath lain with her, he giveth her whatsoever gift he hath brought with him from home. And the oaths and divination that they use are these. They swear by the men among them that are said to have been most just and righteous, laying their hands upon their tombs; but when they divine, they go to the graves of their fathers and pray and lay them down to sleep thereon; and whatsoever dream they see, they take for an omen. And the pledges that they use are these: they give and take drink from the hand one of another; and if they have no liquor, they take dust from the ground and lick it up. But the neighbours of the Nasamones were the PSYLLI. These perished utterly on this wise. The south wind blew upon them and dried up the water-cisterns; and their land, which is all within the Syrtis, was without water. So they took advice, and by common consent went forth to war against the south wind—and here I tell that which the Libyans tell—but when they came to the sandy desert, the south wind blew and overwhelmed them. And since they have utterly perished, the Nasamones possess their land. But above them towards the south, in the region where wild beasts are, dwell the GARAMANTES, who eschew all dealings with any men, and possess no weapon of

war and have no skill to defend themselves. These live above the Nasamones. But the next towards the west beside the sea are the MACÆ, who wear their hair as a crest, suffering the middle part to grow long but shaving to the skin the hair on this side and on that; and in war they carry the skins of ostriches for shields. And through the midst of this people the river Cinyps floweth from a hill called the hill of the Graces, and issueth out into the sea. This hill of the Graces is thick covered with trees, whereas the rest of Libya that hath been described hitherto is utterly bare. And the distance from the sea to the hill is two hundred stades. But next to these Macæ are the GINDANES, whose women each wear many ornaments of hide about their ankles; and the reason, as they say, is that they put on one of these ornaments for every man that hath lain with them; and so whosoever hath most is deemed the best woman, because she hath been loved by most men. But a headland that runneth out into the sea in the territory of the Gindanes is inhabited by the LOTOPHAGI, who live by eating the fruit of the lotus only. Now the fruit of the lotus is like that of the mastic-tree in size, and comparable in sweetness to the date. And from this fruit the Lotophagi also make wine. But next to the Lotophagi beside the sea are the MACHLYES, who also use the lotus but less than the aforesaid people. And they extend to a great river, the name whereof is Triton; and this issueth into a great lake, called Tritonis; and there is an island in it, the name whereof is Phla. And they say that there is an oracle that the Lacedæmonians shall send a colony to this island.

And this story is also told, that after Jason had finished building the Argo beneath mount Pelium, he set therein a cauldron of brass and other offerings, and sailed around the Peloponnese desiring to come to Delphi. But when he came nigh unto Malea, the north wind caught him and drove him out of his course to Libya; and before he had sight of land, he was in the shallows of

lake Tritonis. And the story goes that Triton appeared unto Jason in his perplexity, and commanded him to give him the cauldron, saying that he would shew them the channel and send them away safe and sound. And when Jason obeyed, then Triton shewed them how to sail out from the shallows. And he set the cauldron in his own temple, after he had prophesied over it and told Jason and his men the whole truth, that when one of the children of those that sailed in the Argo should fetch the cauldron, then an hundred Greek cities must needs be established round about lake Tritonis. But when the Libyans that dwelt in that place heard it, they hid the cauldron.

But next to these Machlyes are the AUSES. And they and the Machlyes live around lake Tritonis; and the river Triton is the border between them. And the Machlyes wear their hair long on the back of the head, but the Auses on the front of the head. And at the feast of Athena year by year their maidens take sides, and the one part fighteth against the other part with sticks and stones; and they say that thus they render their immemorial homage to the goddess that was born there, whom we call Athena. But the maidens who die of their wounds they call false maidens. And before they set them on to fight, they do thus: they publicly adorn the most beautiful maiden of the time with a Corinthian casque and the whole Greek armour; and they set her on a chariot and lead her round the lake. (But I cannot say wherewith they decked the maidens in olden time, before there were Greeks established near; howbeit, I deem that they were decked with Egyptian arms; for I affirm that the buckler and the helmet both came to Greece from Egypt.) And they say that Athena is the daughter of Posidon and of lake Tritonis, but found some fault with her father and gave herself to Zeus; and Zeus made her his own daughter. Thus they say. And they have the use of their women in common, not living in matrimony but lying with them after the manner

of beasts. And when a woman's child is full grown, the men meet together and the child is held to be the son of whichever of the men he resembleth.

[These that I have spoken of thus far are the Libyan herdsmen who dwell by the sea. But farther inland is the region of Libya where wild beasts are, and beyond this again a belt of sand extendeth from Thebes in Egypt to the Pillars of Heracles. And in this region, about every ten days' journey, is a hill formed of great pieces of salt; and on the top of each hill a spring of cold, sweet water ariseth out of the midst of the salt, and around it dwell people who are the farthest of all men towards the wilderness. Firstly, at a distance of ten days' journey from Thebes dwell the AMMONIANS, who have derived their temple of Zeus from Thebes; for both there and in Thebes, as I have related before,² the image of Zeus hath the face of a ram. And they have there another spring of water, which is warm at early morning but cooler at the time when the market is full; and when midday cometh, it waxeth exceeding cold, and at that hour they water the gardens. But as the day declineth it loseth its coldness, until when the sun setteth the water is warm. And it getteth hotter and hotter as midnight draweth nigh, and at that hour it boileth and seetheth. But when midnight is past, it groweth cool unto dawn. And the name of this fountain is the Fountain of the Sun. But after the Ammonians, at a distance of another ten days' journey along the belt of sand, is a hill of salt like the hill of the Ammonians, and a spring of water, and men dwelling round about it; and the name of this place is Augila. This is the place to which the Nasamones come to gather the fruit of the palm-trees.³ But another ten days' journey from Augila there is another hill of salt, with a spring of water and many palms bearing fruit, as upon the other

¹ Later insertion.

² 2, 42.

³ Chapter 172.

hills; and thereon dwell men called GARAMANTES,¹ a mighty great nation, who bring earth to put on the salt and sow seed therein. And from them to the land of the Lotophagi, which is the nearest place on the coast, is a journey of thirty days. Among this people also are the kine that graze backward. They graze backward because they have their horns bent over in front of them. Because of this they move backward as they graze; for they cannot move forward, else their horns would stick fast in the ground in front. Howbeit, they differ from other kine in naught else but this, and in the thickness and toughness of their hide. These Garamantes go in four-horse chariots to hunt the Ethiopians who live in holes; for the Ethiopians that live in holes are the fleetest of all men whereof we have heard the report; and they feed on snakes and lizards and suchlike creeping things, and use no tongue that is comparable to any other, but screech like bats. But another ten days' journey from the Garamantes is another hill of salt and a spring of water and men dwelling round about it, whose name is ATARANTES, who are the only men we know that have no names; for the name of them all together is Atarantes, but to each one of them no name is given. These men curse the rising sun and revile him with all shameful revilings, because he parcheth and wasteth both themselves and their land. But another ten days' journey from thence is another hill of salt and a spring of water and men dwelling round about it. And near to this salt hill is a mountain, the name whereof is Atlas, which is perfectly round and of no great circumference, but so exceeding high that it is not possible to see the top thereof; for clouds never leave it either summer or winter. This mountain the people of the land affirm to be the pillar of heaven; and they took their name therefrom, for they are called ATLANTES. And it is said that they neither eat any living thing nor dream dreams. Thus I can recount the

¹ Contradicts Chapter 174.

names of the nations that dwell in the belt of sand as far as these Atlantes, but no farther. Howbeit, the belt continueth unto the Pillars of Heracles and beyond; and there are hills of salt in it every ten days' journey, and men dwelling thereon. And the houses of all the aforesaid peoples are builded of the pieces of salt, because these parts of Libya are without rain; (for if it rained, the walls of salt could not stand;) and the salt that is digged there is both white and purple in colour. But beyond this belt towards the south and the midland parts of Libya the country is desert, without beasts or trees, without rain or spring, and there is not a drop of moisture in the whole of it.]

Now from Egypt to lake Tritonis these Libyans are herdsmen, who eat meat and drink milk; but they taste not the flesh of cows for the same reason as the Egyptians,¹ neither do they rear swine. The women of Cyrene also think not fit to eat the flesh of cows, for the sake of Isis of Egypt; and they hold fasts and feasts in her honour. But the women of Barca abstain from swine as well as from cows. Howbeit, to the westward of lake Tritonis the Libyans are herdsmen no more, neither do they use the same customs, nor do to their children what the herdsmen are wont to do. For the Libyan herdsmen, whether all of them or not I cannot say with certainty, but many of them at least, do thus. When their children are four years old, they burn the veins on their heads, or sometimes the veins on their temples, with greasy sheep's wool, so that for evermore they may not suffer from rheum running down from the head. And they say that this is the reason why they are the healthiest of all nations; for verily the Libyans are the healthiest of all the nations that we know,² whether because of this or not, I cannot say with certainty, but the healthiest they are. And if convulsions come on while they are burning the children's veins, they have a remedy that they

¹ Contradicts 2, 18.

² 2, 77.

have discovered: they sprinkle goat's urine on them, and so they recover. This I tell as the Libyans themselves tell it. And the manner of sacrifice among the herdsmen is this. They offer the ear of the beast as first-fruits, casting it over their right shoulder; and when they have done this, they wring the beast's neck. And they sacrifice to the sun and the moon. To these all the Libyans sacrifice; but those that dwell round lake Tritonis sacrifice most of all to Athena, but nextly to Triton and Posidon. And from the raiment of the Libyan women the Greeks took the *aegis* wherewith the images of Athena are clad; for save that the raiment of the Libyan women is leather and the fringes thereof not serpents but thongs, in all else their apparel is the same. Moreover the name itself declareth that the apparel of Athena's images came from Libya; for the Libyan women wear smooth goat-skins, fringed about the edge and dyed with crimson. From these goat-skins (*aegea*) the Greeks made the word *aegis*. And it seemeth me that the crying of women at sacrifices also arose first in Libya; for the Libyan women do it much, and they do it beautifully. From the Libyans also the Greeks have learned how to yoke four horses together. And the herdsmen bury their dead as the Greeks do, excepting the Nasamones, who bury them sitting, taking care when a man giveth up the ghost to make him sit up, lest he die lying on his back. And their dwellings are compacted of asphodel-stalks bound together with rush ropes, and can be carried about. Such are the customs which these herdsmen have.

But to the west of the river Triton, after the Auses, the Libyans are henceforward husbandmen and possess houses. And the name of the first tribe is MAXYES. They wear their hair long on the right side of their heads, but shave the left side; and their body they smear with ochre. And they say that they are descendants of the men of Troy. And this country and the rest of Libya towards the

west hath far more wild beasts and forests than the land of the herdsmen; for the eastward parts of Libya as far as the river Triton, which the herdsmen inhabit, are flat and sandy, whereas the parts to the westward of this, that are possessed by the husbandmen, are exceeding hilly, and full of forests and wild beasts. For in these parts are the enormous serpents, and the lions and elephants and bears and asps, and the asses that have horns, and the men with dogs' heads and those with no heads whose eyes are in their chests, as is reported of them by the Libyans, and the wild men and wild women, and many other fabulous beasts; but in the country of the herdsmen there is none of these, but instead *pygargi* and roes and bison and asses, (not those that have horns, but others that need no drink; for indeed they drink not,) and antelopes, the horns whereof are made into sidepieces for lyres, (and the beast is about the size of an ox,) and foxes and *hyænas* and hedgehogs and wild rams and *dictyes* and jackals and panthers and *boryes* and crocodiles about three cubits long that dwell on dry land and are very like lizards, and ostriches and small serpents that have one horn each. These are the beasts of that land, these and such as there are everywhere, except the hart and the wild boar; for there is not an hart nor a wild boar in Libya at all. And there are three tribes of mice in that land, one called *dipodes*, and another *zegeries*, and the third *echines*. There are also weasels, which live in the *silphium*¹ and are very like those of Tartessus.² Such are the beasts of the country of the Libyan herdsmen, so far as I was able to learn by the utmost enquiry. But next to the Maxyes are the ZAVECES, whose women drive their chariots when they go forth to war. And next to these are the GYZANTES, among whom much honey is made by bees but much more, so they say, by artificers. And all these peoples cover themselves with ochre and eat apes, which they have in abundance on

¹ Chapter 169.² Ferrets.

the mountains. And the Carthaginians say that over against this nation lieth an island of which the name is *Cyravis*, two hundred stades long but narrow in width; and it can be reached on foot from the continent, and is full of olives and vines. And therein is a lake from the slime of which the damsels of that place bring up gold dust with birds' feathers smeared with pitch. (Now whether these things are so in truth I know not, but only write that which is related; yet true they may be, since I myself have seen pitch brought up out of the water of a lake in *Zacynthus*. Now the lakes in *Zacynthus* are many; howbeit the greatest of them is threescore and ten feet each way, and two fathoms deep. Into this they plunge a pole, with a bough of myrtle made fast to the end thereof; and with the bough they fetch up pitch, that hath the smell of bitumen but in all else is better than the pitch of *Pieria*. And they pour it into a pit digged near to the lake; and when they have collected a great quantity, then they pour it off into jars out of the pit. And what thing soever falleth into this lake goeth beneath the earth and appeareth in the sea, which is about four stades distant from the lake. So that is also likely to be true which is reported of the island that lieth over against *Libya*.) And the Carthaginians also say this, that there is a place in *Libya* where a people dwell beyond the Pillars of *Heracles*; and they go thither and unlade their merchandise and set it in order along the beach. Then they return to their ships and raise a smoke; and the people of that place, when they see the smoke, go down to the sea. Then they set down gold in exchange for the merchandise, and retire afar off; and the Carthaginians go ashore and look at the gold; and if they deem it sufficient for the merchandise, they take it and depart; but if they think it not sufficient, they get them back into their ships, and the people draw nigh and add more gold, until they are satisfied. And neither of them do wrong to the other; for the Carthaginians touch not the gold until it is

made equal to the worth of the merchandise, and the people touch not the merchandise until the Carthaginians have taken the gold.

These are all the Libyans of whom I know the names; and the most part of these cared nothing for the king of the Medes either then or now. But I can say thus much more about this land, that four races inhabit it and not more than four, so far as I know; and two of the races are children of the soil, and two are not: the Libyans, who dwell in the northward parts of Libya, and the Ethiopians, who dwell in the southward parts, are children of the soil; but the Phœnicians and the Greeks are sojourners. And it seemeth me also that Libya is not able to be compared either with Asia or with Europe for the virtues of the soil. Only the Cinyps¹ (for the place hath the same name as the river) is as good as the best of lands in bringing forth the fruit of Demeter. But it is not like the rest of Libya; for the soil of Cinyps is black, and watered with springs, and it careth naught for drought, neither is it harmed by overmuch rain; (for rain falleth on these parts of Libya;) and it bringeth forth in the same measure as Babylonia.² And the land inhabited by the men of Euesperides is also good, for it yieldeth an hundredfold when it yieldeth best. And marvellous to tell, the land of Cyrene, which riseth highest of all that part of Libya which the herdsmen inhabit, hath three harvests of its own. Firstly, the fruits by the sea are ripe to be mown and plucked; and when these are gathered in, those above the coast are ripe to be garnered; and when this second harvest is gathered in, forthwith the harvest in the highest part of the land is ripe and ready, so that when the first harvest is all drunk or eaten, the last cometh in. Thus the men of Cyrene have their harvest for eight months. And now no more of these matters.

But Pheretima's Persian avengers, who were sent forth from

¹ Chapter 175.

² 1, 193.

Egypt by Aryandes, came to Barca and besieged the city, commanding them to render up those that were guilty of the blood of Arcesilaüs. But because the whole people of Barca had part in that guilt, they would not hearken. Then they besieged Barca for nine months, making fierce assaults and digging tunnels underneath the walls. But a worker of brass discovered these tunnels with a brasen shield, by this device. He carried the shield round inside the wall, smiting the ground with it. And the ground gave no sound when he smote it, except over the tunnels; but there it echoed; and in those places the men of Barca made countermines and slew the Persians that were digging. Thus was this stratagem discovered; and as for the assaults, the men of Barca beat them off. So for a long time both armies suffered, and many were slain, especially of the Persians. Then Amasis, the chief of the foot-soldiers, imagined this thing. Seeing that the men of Barca were not to be taken by force, but might be taken by deceit, he did thus. He digged a wide trench by night, and stretched weak pieces of wood over it, and put earth on the top of the wood, and made it level with the rest of the ground. Then at daybreak he called the men of Barca forth to a conference; and they hearkened unto him gladly. So at length it was resolved that they should be agreed; and the agreement which they made was this: they sware an oath over the hidden trench, promising that as long as that ground stood, the oath should remain firm; and the men of Barca undertook to pay fair tribute unto the king, and the Persians to do no mischief in Barca. And after the oath was made, the men of Barca trusting therein came out of the town themselves and suffered all the enemy who would to enter within the walls; and they opened all the gates. But the Persians brake open the hidden trench, and ran within the walls. (Now they brake open the trench which they had made, that they might keep the oath which they had sworn unto the men of Barca, that the oath

should stand as long a time as the earth remained as it was; for when they had broken it open, the oath no longer held.) And the Persians delivered up to Pheretima the men of Barca who were guiltiest; and she crucified them around the walls; and she cut off the breasts of their wives, and stuck these also round about the walls. And she bade the Persians make booties of the other people of Barca, saving so many of them as were of the house of Battus and had no part in the guilt. But unto these Pheretima entrusted the city. So the Persians made captives of the residue of the men of Barca, and went back again. And when they appeared before Cyrene, the men of Cyrene, fulfilling some oracle, let them pass through the town. And while the host was passing through, Badras, who was the captain of the navy, would have bidden them take the city; but Amasis, who commanded the foot-soldiers, suffered them not, because they were sent against Barca and no other Greek city. But when at length they had passed through Cyrene and sat down on the mount of Lycæan Zeus, it repented them that they had not gotten the city. And they assayed to enter a second time. But the men of Cyrene permitted them not; and terror fell upon the Persians, though no man fought with them; and they fled about sixty stades, and there sat down. And when the army was encamped in that place, there came a messenger from Aryandes, calling them back. And the Persians requested the men of Cyrene that they would give them provision for the way; and having obtained their request and received the provision, they departed unto Egypt. But their troubles were not over; for the Libyans slew all of them who remained behind or tarried, for the sake of their apparel and their harness. And so they came to Egypt. And this was the farthest towards the west that any Persian army ever went in Libya. And the men of Barca that they had made captive they brought up out of Egypt unto the king; and king Darius granted them a village of the land of

Bactria to dwell in. And they gave the name Barca to this village, which was still inhabited in Bactria even unto my day.

Notwithstanding, Pheretima did not finish the web of her life well; for as soon as she returned from Libya into Egypt after her revenge upon the people of Barca, she died an evil death: for she seethed with worms while she yet lived. And thereby she shewed that when men take exceeding harsh revenge, it stirreth up the indignation of the gods. Such and so great was the vengeance of Pheretima, the wife of Battus, upon the people of Barca.

PRINTED IN
GREAT BRITAIN
AT THE
UNIVERSITY PRESS
OXFORD
BY
CHARLES BATEY
PRINTER
TO THE
UNIVERSITY

